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THE BABYLONIAN EXPEDITION

OF

THE UNIVERSITY OF PENNSYLVANIA

SERIES A: CUNEIFORM TEXTS

EDITED BY

H. V. HILPRECHT

VOLUME VI, PART 2

BABYLONIAN

LEGAL AND BUSINESS DOCUMENTS

FROM THE TIME OF

THE FIRST DYNASTY OF BABYLON

CHIEFLY FROM NIPPUR

BY

ARNO POEBEL

"ECKLEY BRINTON COXE, JUNIOR, FUND"

PHILADELPHIA

Published by the Department of Archaeology, University of Pennsylvania

1909

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BABYLONIAN
LEGAL AND BUSINESS DOCUMENTS

FROM THE TIME OF

THE FIRST DYNASTY OF BABYLON

CHIEFLY FROM NIPPUR

BY

ARNO POEBEL, PH.D.

Formerly Harrison Research Fellow in Assyriology, University of Pennsylvania

60 Plates of Autographed Texts and 10 Plates of Halftone Illustrations

PHILADELPHIA

Published by the Department of Archaeology, University of Pennsylvania

1909

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Meinen verehrten früheren Lehrern
am Carl Friedrich-Gymnasium
zu Eisenach

Prof. Dr. Rudolf Flex
Prof. Dr. August Oesterheld
Prof. Dr. Otto Zimmermann

in Dankbarkeit
zugeeignet

EDITORIAL PREFACE.

In addition to the tablets dated in the reigns of kings of the first dynasty of Babylon, there have been included by Dr. Poebel in the present work nine cuneiform texts bearing the names of Rim-Sin and Wardi-Sin, of Larsam, which with several hundred others excavated in Nippur will constitute Volume V of Series A. Upon his application Dr. Poebel had likewise been entrusted with the publication of this volume, but unfortunately found it later impossible to carry out his original plans. In order to express their appreciation of Dr. Poebel's work done while in Philadelphia, the Committee granted him permission to include in the present publication the nine tablets referred to, reserving for themselves, however, the right of republishing them in the proper volume.

February 18, 1909. H. V. Hilprecht.

PREFACE.

The present book has grown out of a dissertation presented in 1906 by the writer to the Faculty of Philosophy of the University of Pennsylvania, as a candidate for the degree of Ph.D., under the original title: *Sechsundzwanzig Altbabylonische Rechtsurkunden aus der Zeit Hammurabis und Ammizadugas in Umschrift, Uebersetzung und Kommentar, mit 8 Kopien.* Since it had been determined that the thesis should form the basis for a volume of *The Babylonian Expedition of the University of Pennsylvania*, I have considerably enlarged the work, the original portion of which, in the main, forms the contents of Chapter II of the present volume.

The autograph copies have been made in Philadelphia and in Constantinople in the years 1906 and 1907. In the winter of 1907–08 I collated a large number of tablets in the Berlin Museum, which I made use of in the list of date-formulas. Unfortunately my time did not allow me to complete this undertaking, nor did I, as was my purpose, have an opportunity to collate the date-formulas on tablets in the British Museum, which undoubtedly would have yielded important results. The manuscript of this volume had been completed and delivered to the Editor in May, 1908; but owing to the fact that not only the writer, but also the Editor and the Committee were absent from Philadelphia during the summer months, the printing could not begin before November, 1908.

It is a pleasant duty for me to publicly acknowledge here my heartiest thanks to those who have taken a kind interest in my studies, and who have supported me in the difficult and wearisome researches, a fruit of which is this work. I name especially the late Mr. Julius von Eichel-Streiber in Eisenach, Mr. Friedrich Georg von Eichel-Streiber in Eisenach, the *Grossherzoglich Saechsische Staatsministerium, Departement des Kultus*, and the Provost of the University of Pennsylvania, Dr. C. C. Harrison, the founder of the *Harrison Research Fellowship*, the occupancy of which I have greatly enjoyed.

My sincere thanks are due also to Mr. W. L. King, for collating a number of passages on tablets in the British Museum; to his Excellency Hamdi Bey, and Dr.

Halil Bey, and to Prof. Fr. Delitzsch, for allowing me to copy and collate tablets in the Museums of Constantinople and Berlin, and besides the other members of the Publication Committee of *The Babylonian Expedition of the University of Pennsylvania,* especially to Mr. Eckley Brinton Coxe, Jr., through whose generosity the Fund has been founded and maintained which made possible the publication of this volume.

Finally I feel greatly indebted to my friend, Prof. Albert T. Clay, of the University of Pennsylvania, who undertook to revise the English portions of my manuscript, and to the Editor, Prof. H. V. Hilprecht, who by his advice and kind assistance greatly facilitated my stay in Philadelphia as well as in Constantinople.

Arno Poebel.

Eisenach, January 28, 1909.

LIST OF ABBREVIATIONS.

A. ..... Bu. 91–5–9, 284 (list of dates), published by Pinches in C. T., VI (pl. 9 and 10), and King in L. I. H., Vol. II (No. 101).

B. ..... British Museum No. 16924 (list of dates), published by King in L. I. H., Vol. II (No. 102).

B. A. ..... Beitraege zur Assyriologie and Semitischen Sprachwissenschaft, edited by F. Delitzsch and P. Haupt.

B. A. P. ..... B. Meissner, Beitraege zum altbabylonischen Privatrecht (= Assyriologische Bibliothek, Vol. XI).

B. E. ..... The Babylonian Expedition of the University of Pennsylvania, edited by H. V. Hilprecht, published by the University of Pennsylvania.

Berl. ..... Royal Museums in Berlin, Vorderasiatische Abteilung.

Br. ..... R. E. Bruennow, A Classified List of all simple and compound Cuneiform Ideographs.

C. ..... British Museum No. 80037 (list of dates), published by King in Chronicles concerning Early Babylonian Kings, Vol. I (Chap. VII).

C. H. ..... Code of Hammurabi.

C. T. ..... Cuneiform Texts from Babylonian Tablets, etc., in the British Museum, printed by order of the Trustees. Quotations as, *e.g.*, VIII, 37*b* (p. 56) in the List of Date Formulas, refer to the respective volume of C. T., page and tablet.

D. ..... Museum of Constantinople, Sippar 16 (list of dates), published by Lindl in B. A., Vol. IV (p. 342); Messerschmidt in O. L. Z., 1907 (col. 169ff.), and King in Chronicles concerning Early Babylonian Kings, Vol. I (Chap. VII).

E. ..... Berl. 5800 (list of dates), published by Ungnad in B. A., Vol. VI, pt. 3 (pp. 43–45).

F. ..... Berl. 5691 (list of dates), published by Ungnad, l.c., p. 46.

Fr. ..... Th. Friedrich, Altbabylonische Urkunden aus Sippar (B. A., Vol. V).

H. W. ..... F. Delitzsch, Assyrisches Handwoerterbuch.

K. ..... Name of the king.

K. B. ..... Keilinschriftliche Bibliothek, edited by Eberhard Schrader.

L. I. H. ..... L. W. King, Letters and Inscriptions of Hammurabi.

M. ..... B. Meissner, Beitraege zum Altbabylonischen Privatrecht (see B. A. P.).

O. ..... Object of sale, exchange, etc.

O. L. Z. ..... Orientalistische Litteratur-Zeitung, edited by F. E. Peiser.

P. ..... A. Poebel, Babylonian Legal and Business Documents, etc. (present volume of B. E.).

Par. ..... Museum of the Louvre (collection of cuneiform tablets) in Paris.

Phil. ..... Museum of Archaeology, University of Pennsylvania, Philadelphia.

P. N. ..... H. Ranke, Early Babylonian Personal Names from the published tablets of the so-called Hammurabi Dynasty (B. E., Series D, Vol. III).

P. S. B. A. ..... Proceedings of the Society of Biblical Archaeology.

R. ..... H. Ranke, Babylonian Legal and Business Documents from the time of the first Dynasty of Babylon chiefly from Sippar (B. E., Series A, Vol. VI, part 1).

I. R., etc..... Sir H. Rawlinson, The Cuneiform Inscriptions of Western Asia, Vols. I–V.

R. E. C. ..... F. Thureau-Dangin, Recherches sur l'origine de l'écriture cunéiforme. 1re partie: Les formes archaiques et leurs équivalents modernes, and Supplément à la 1re partie.

S. ..... J. N. Strassmaier, Die altbabylonischen Vertraege aus Warka (Verhandlungen des 5. internationalen Orientalisten-Kongresses, pp. 315–364 and pls. 1–144).

S. A. K. I. ..... F. Thureau-Dangin, Die sumerischen und akkadischen Koenigsinschriften.

S. B. H. ..... G. Reisner, Sumerisch-babylonische Hymnen.

X, Y, Z. ..... Names of persons in the schemes.

Z. A. ..... Zeitschrift für Assyriologie und verwandte Gebiete, edited by C. Bezold.

TRANSCRIPTION OF SIGNS.

The numbers refer to Bruennow, Classified List.

A

á 6542
ág 4735
ama 5445
ash 2
ásh 6741

B

bád 4382
bar 1722
bàr 7768
bara 6871
bí, bíl 4567
bil 4643

D

dá 5244
dar 3474
dara 2946
de 6714
dé 4568
dím 9108
diri(g) 3719
du 4860
dú 9131
dŭ 4473
dū 5243
dug 8203
dúg 505
dul 9578
dùl ..... (6377)
dur 10498

E

é 6236
è 7869
ĕ ..... (9594)
ẹ̆ 6611
esh 9974
ésh 3814

G

gá 5412
gal 6836
gál 2236
gàl 939
găl(?) ..... (3175)
gala ..... (5071)
gam 1213
gan 3173
gán 4036
gár 6532
ge 5922
gè 8914
geshdar 5559, 5573
gi 2385
gí 6307
gĭ ..... (9230)
gigun 2498
gìn 4862
gín 7383
gìn 11900
gir 9180
gír 328
gu 11137
gú 3202
gù 504
gub 4864
gúg 1369
gul 8950
gur 3359
gùr 10748

I

í 507
i 5307
iá 5305
ib 10477
íb 4952
ibila 4117
id 11646
id (Sem.) 6544
íd ..... (965)
itu, iti 966
il 6143
il (Sem.) 4847

K

ká 3882
kar 7738
kara 7737
kisal 5481
kú 9888
kum ..... (4710)
kur 7384
kúr 1140

L

lá 10082
lah 8140
láh 7766
lí 5309
lù 6397

M

mà 5414
mes 5952
mesh 10468
mésh 10356
músh ..... (1223)

N

ná 8987

nù 5225
nc 4573
né 9181
ní 8353

P

pa 5564
pá(d) 9410
pà 2048

Q

qar 6533

R

rá 4865
rí ..... (889)
rù (?) ..... (6016)

S

sá 9519
sà 2289
sā 424
sar 4296
si 3375
sì 4403
sĭ 7007
sig 5565
síg ..... (11189)
sìg 10775
sír 7507
sú 7593

SH

sha 7046
shá, shag 7983
shág 7286
sham 4678
sham (Sem.) 6019
shar 8208
shár 4297
shí ..... (1720)
shig 9443
shu 7065
shú 10509
shutug(?) ..... (8327)

T

tag 3786
tág 1404
tum 9057
tum (Sem.) 4953
túm 4867
túr 2663
tu(r) 1066

Ṭ

ṭa ..... (8200)

U

u 6020
ù 9459
ŭ 7773
ū (*'u* or *u'*) 10244
ur 10478
úr 4830
ùr 5491
ūr ..... (955)
ŭr 11887
uri 7304
urí 6446
uru 890
urú 1018
urŭ 6436
urudu 3877
us 5024
usán 8189
uz 7587

Z

zum 10977

MEANING OF THE THREE KINDS OF BRACKETS USED IN CHAPTER IV, PAGES 56ff.

[ ], large brackets refer to all the references in the right column.

[ ], small brackets placed somewhat higher (cf., *e.g.*, p. 66, li. 4) refer only to the first reference.

[ ], small brackets placed somewhat lower (cf., *e.g.*, p. 92, li. 13) refer only to the second reference.

CONTENTS.

PAGE

I. Introductory Remarks 1–2

II. The Scheme of Legal Documents at Nippur:

I. Purchase Documents 3–11

II. Redemption Documents 11–15

III. Exchange Documents 15–19

IV. Partition Documents 20–27

V. Adoption Documents 27–34

VI. Marriage Contracts 35–38

VII. A Manumission Document 38–39

VIII. Deeds of Loan 40–42

IX. Contracts of Hire 43

X. Leases 43–44

XI. Acquittance 44–45

XII. Memorandum of Grain 45

XIII. Confirmation Document 45–46

XIV. Agreements connected with Proceedings before a Court of Law .. 46–50

III. The Seals 51–55

IV. List of Date Formulas of the Time from Ḫammu-rabi to Samsu-ditana:

1. Ḫammu-rabi 56–68

2. Samsu-iluna 68–80

3. Ilima-ilum 80

4. Abi-eshu' 80–84

5. Ammi-ditana 85–97

6. Ammi-zaduga 97–106

7. Samsú-ditana 106–108

V. The Naming of the Year after Events 109–112

PAGE

VI. Outline of the Political History from Sin-muballiṭ's Seventeenth Year to the end of the First Dynasty.....113–122
VII. An Earlier King.....123–124
VIII. Concordance of Proper Names:
1. Names of Persons from the Nippur Texts.....125–139
2. Names of Persons from the Texts of the Appendix.....139–144
IX. Table of Contents and Description of Objects:
1. Autograph Reproductions.....145–161
2. Photograph Reproductions.....162
X. Numbers of the Catalogues of the Babylonian Collections....163–164
XI. Cuneiform Texts.....Plates 1–60
XII. Halftone Reproductions.....Plates I–X

I. INTRODUCTORY REMARKS.

Of the cuneiform texts published here Nos. 1–7 and 10–69 were excavated at Nippur. They are dated in the reigns of *Warad-Sin*, *Rim-Sin*, *Ḫammu-rabi*, *Samsu-iluna* and *Ilima-ilum*, and embrace a period of about eighty or ninety years. As Prof. Hilprecht informs me, they were found for the greater part in the southwest section of Mound IV (cf. the map of the ruins of Nippur in Hilprecht, *B. E.*, Series D, Vol. I, p. 305) during the first and second expeditions of the University of Pennsylvania. There are several documents among them belonging to one and the same person (Nos. 32–35 to *Abil-ilishu*, Nos. 64, 66 and 68 to *NinIB-raḥim-ṣirim*, Nos. 40, 47 and 58 to *Enlil-izzu*, Nos. 10, 14 and 30 to *Mar-irṣitim* and Nos. 17, 21, 25 and 27 to *Nabi-Shamash*), from which we may conclude that the tablets were found in the houses of their owners. It is of interest to notice that the persons named in the contracts to a large extent are connected with the temple of *Enlil* or with the houses or small temples of other gods.[1]

No. 8 (and 9?), which is dated in the reign of *Rim-Sin*, was excavated by Dr. Peters at Yokha (cf. Peters, *Nippur*, Vol. II, p. 283 ff.). While resembling the Nippur tablets in important features, it differs from them in various respects.

Nos. 69*a* and *b*, giving the seal imprints on two earlier documents from Nippur, have been added because they furnish us additional evidence for our conclusions on the *burgul* seals.

Of the tablets published in the Appendix, Nos. 70, 72*b*, 78, 80, 137 and 138 were bought by the second expedition of the University of Pennsylvania from Arabs who stated that they came from *Abu-Ḥabba* and *El-Birs*. These statements seem to be correct; but notice that No. 80, said to have come from *El-Birs*,[2] mentions Sippar as the place of payment. The other tablets are the fruit of a gleaning of the early legal documents of the Khabaza, Shemtob and Prince Collections of the University of Pennsylvania, from which Ranke already has published a selection of 119 tablets in Vol. VI, Part 1. With the exception of the undated texts,

[1] *Enki* and *Damgalnunna*, *Babbar* and *Enlil*(?), *Kusu*, *Lugal-esh-a*, *Maḫ*, *Martu*, *Ninsun* and *Nusku*.

[2] According to a slip attached to the tablet.

Nos. 137 and 138, the documents are dated in the reigns of *Ḫammu-rabi*, *Samsu-iluna*, *Ammi-ditana*, *Ammi-zaduga* and *Samsu-ditana*. Of a large number of tablets I have published only the date formulas, the contents of the document being either too much broken or of little interest. One of these documents (No. 130), however, which is provided with a date belonging to the time of *Ammi-zaduga*, is of great historical value, as it is a copy of a grant of land by an earlier king, who in the introductory lines enumerates his titles and his exploits. See p. 123.

The following sketches and remarks are intended to elucidate some questions connected with the contracts of the time of the first dynasty.

II. THE SCHEME OF LEGAL DOCUMENTS FROM NIPPUR.

I. Purchase Documents.

1. *Purchase of House Property* (6, 12, (18), 33, 34, 35, 38).

No. 33.

A. *a.* $\frac{1}{3}$ *sar* 6 *gìn é-dū-a*
da é É-a-i-din-nam pà-DŪ
é ^{d}*Mar-tu-ma-lik*
dumu E-ri-ish-su-ma-tum

b. *ki* ^{d}*Mar-tu-ma-lik-ta*
∇ *A-bil-*^{d}*Mar-tu shesh-gal-a-ni*
in-shi-in-sham[1]

B. *sham-til-la-bi-shú*
9 *gìn kú-babbar*
in-na-an-lá(*l*)

C. *a.* *ŭ-kúr-shú* ^{d}*Mar-tu-ma-lik*
ù ibila-ni a-na-me-a-bi
é-bi-shú gù-nu-um-mà-mà-a[2]

b. *mu lugal-bi in-pá*(*d*)

No. 12.

A. *a.* 1 *sar* 10 *gìn é-dū-a*
shag-ba 1 ^{gish}*ig*. . . . . .
gub-ba

[1] The scribes in Nippur distinguished between the verb *shâmu*, "to buy", and the noun *shîmu*, "purchase price." As the phonetic value *sham* given to the latter sign in *Sb*, 4 : 3 seems to have originated from *she-a-an*, it is possible that the sign without *a-an* had some other pronunciation, perhaps *she*. Cf. also the complement *a* instead of *ma* in 45 : 4.

[2] For the pronunciation *gù-numamâ* compare *gù-nu-mà-mà*, 10 : 36. The closing *l* of *mal* has disappeared by first becoming *mouillé* and finally being dropped. The *l mouillé* is still preserved in writings like *gù-nu*(*-um*)*-mà-mà-ia*, *C. T.*, II, 14 : 15, IV, 17 : 15 (cf. Ranke, *P. N.*, p. 12, note 2) and *gù-nu-mà-mà-a-a*(= *maiia*), *P.*, 18 : 13. The last furnishes a new instance for the reading of *a-a* as *aiia*. For another new example see note to *Ennugi-inaiia*.

da é Ṣi-lí-^{d}Nin-IB dumu É-lù-ti
ù ^{d}Sin-e-ri-ba-am dumu ^{d}En-lil-ni-shu
sag-bi Ṣi-lí-^{d}Nin-IB dumu Ṣi-lí-Ishtar
ki-è-bi e-sír ^{d}Sin-li-di-ish
dumu Azag-^{d}Nin-IB-shú
é Im-gur-^{d}Nin-IB dumu I-ba-shar-ru-um shesh-gal
∇ ^{d}Nin-IB-a-bi ^{d}Nin-IB-ga-mil shesh-a-ni
dumu-mésh Lù-ga-tum
ù Ma-nu-tum ama-ne-ne

b. ki Im-gur-^{d}Nin-IB ^{d}Nin-IB-a-bi
∇ ^{d}Nin-IB-ga-mil ù Ma-nu-tum ama-ne-ne-ta
∇ ^{d}Sin-li-wi-ir dumu ^{d}En-lil-ma-an-sì-ge
in-shi-in-sham

B. *sham-til-la-bi-shú*
½ ma-na 1 *gìn kú-babbar*
in-ne-en-lá(l)

C. *a. ŭ-kúr-shú Im-gur-^{d}Nin-IB ^{d}Nin-IB-a-bi*
∇ ^{d}Nin-IB-ga-mil ∇ Ma-nu-tum ama-ne-ne
ù ibila-a-ne-ne a-na-me-a-bi
é-bi-shú gù-nu-um-mà-mà-a

b. mu lugal-bi in-pá(d)

One *sar* 10 *gin* of built house,[1] in which a door . . . . is standing, on one side adjoining the house of *Ṣilli-NinIB*, son of *E-lu-ti*, and *Sin-eribam*, son of *Ellil-nishu*, the front side towards *Ṣilli-NinIB*, son of *Ṣilli-Ishtar*, the exit into the lane of *Sin-lidish*, son of *Azag-NinIB*: the house of *Imgur-NinIB*, son of *Ibasharrum*, the eldest brother, of *NinIB-abi* (and) *NinIB-gamil*, his brother, sons of *Lu-ga-tum*, and of *Manutum*, their mother; from *Imgur-NinIB*, *NinIB-abi*, *NinIB-gamil* and *Manutum*, their mother, *Sin-liwir*, son of *Enlil-mansi*, has bought it. As the complete purchase price he has paid them half a mine. In future *Imgur-NinIB*, *NinIB-abi*, *NinIB-gamil*, *Manutum*, their mother, and any heir of theirs shall make no claim to the house: by the name of the king *they* have sworn.

[1] *É-dŭ-a* = *bîtu epshu* (passive-intransitive adjective formation like *bîtu abtu*, *bîtu nadû*) designates the ground as far as it is covered with buildings. For its relation to *é-kankal* and *é-ki-shub-ba* see p. 12, note 1. For the expression "so much area of built house," see remarks on Babylonian houses, pp. 25 and 26.

2. *Purchase of Field Property* (31, 68).

No. 68.

A. *a.* ⅓ (*bur*) *gan a-shag gúg-she*
shag a-shag Dul-^{d}Sin-na
sag-bi id A-bar-ri
sag-bi min-kam-ma id Ba-i-kum
us-a-rá ^{d}Sin-ḫa-zi-ir dím
a-shag ^{d}Babbar-an-dùl dumu ^{d}Nin-IB-ga-mil
ù I-da-tum dumu ^{d}Nin-IB-ni-shu
b. *ki ^{d}Babbar-an-dùl ù I-da-tum-ta*
∇ ^{d}*Nin-IB-ra-ḫi-im-ṣi-ri-im*
dumu ^{d}Nin-IB-ma-an-sì-ge
in-shi-in-sham
B. *sham-til-la-bi-shú*
12½ *gìn kú-babbar*
in-na-an-lá(*l*)
C. *a.* *ŭ-kúr-shú ^{d}Babbar-an-dùl I-da-tum*
ù ibila-ne-ne a-na-me-a-bi
a-shag-bi-shú ⅓ (*bur*) *gan*
gù-nu-um-mà-mà-a
b. *mu lugal-bi in-pá*(*d*)*-dé-esh*

Six acres of *gúg-she*-field, in the field *Till-Sin*, the front side (adjoining) the canal *Abarri*, the other front side the canal *Baikum*, with the long side adjoining *Sin-ḫazir*, the builder: the field of *Babbar-andul*, son of *NinIB-gamil*, and of *Idatum*, son of *NinIB-mansi*; from *Babbar-andul* and *Idatum*, etc.

3. *Purchase of Endowed Temple Offices* (7, 36).

No. 36.

Purchase of Temple Offices and House Property.

A. *a.* *nam-shutug*[1] *nam-PA-é nam-lù-SHIM + GAR*
nam-NI-dŭ nam-kisal-luḫ ù nam-bur-shu-ma
é ^{d}Mar-tu mu-a i[*ti*]*-2-ud-20-kam*
bal-gub-ba El-lu-m[*u-u*]*-shu*

[1] For this reading see Thureau-Dangin, *S. A. K. I.*, p. 48, note l.

⅓ sar 5 gìn é-dū-a da é A-bil-^{d}Mar-tu
nam-shutug ù é ḫa-la-ba
∇ El-lu-mu-u-shu dumu Ṣi-lí-^{d}Shamash
b. ki El-lu-mu-u-shu dumu Ṣi-lí-^{d}Shamash-ta
∇ Ǐ-lí-i-din-nam dumu Ṣi-lí-^{d}Shamash-ge
in-shi-in-sham
B. *sham-til-la-bi-shú*
4½ gìn kú-babbar in-na-an-lá(l)
C. *a. ŭ-kúr-shú El-lu-mu-u-shu*
ù ibila-a-ni a-na-me-a-bi
nam-shutug é-^{d}Mar-tu
mu-a iti-2-ud-20-kam
ù ⅓ sar 5 gìn é-bi-shú
b. gù-nu-um-mà-mà-a mu lugal-bi in-pá(d)

The offices of the *pashishu*, the temple superintendent, the caterer, the door-keeper, the court-cleaner and the stone-jar bearer (?) of the temple of *Mar-tu* for 2 months and 20 days in the year, the . . . .[1] of *Ellumushu*, ⅓ sar 5 gin of built house, the long side adjoining the house of *Abil-Martu*; the *pashishu*-office and the house, the inheritance of *Ellumushu*, son of *Ṣilli-Shamash*: from *Ellumushu*, son of *Ṣilli-Shamash*, etc.

An analysis of the purchase documents shows that they always consist of three parts which follow each other in this order:

A. The purchase proper; technical term: *in-shi-in*-sham.

B. The payment of the purchase price; technical term: *in-na-an-lá(l)*.

C. The agreement regarding future claims concerning the object purchased, including the oath.

A. The part which treats of the purchase proper gives

a. A description of the object bought, namely

1. With reference to its character as house property, garden, field, income, etc.

2. When real estate is in question, as to its site, by designating one or more of the boundaries and in some cases also the landmark, etc., where the object purchased is situated.

[1] *Bal-gub-ba*, the exact meaning of which is not clear, resumes the temple offices and the income attached to these. Perhaps it must be analyzed *balgub-ba* (or *baldu-ba*), "the inherited . . . . . ," a term which would correspond to *hala-ba*.

3. As to the owner.

b. Describes the transaction with the formula *ki-Y-ta* | *Z-ge* | *in-shi-in*-sham.

B. The payment of the purchase price is in all known instances recorded by the formula, *sham-til-la-bi-shú* | x *gìn kú-babbar* | *in-na-an-lá*(*l*).

C. *a*. The agreement as to future claims is, that the seller, as well as his legal heirs, shall make no claim to the property in question.

b. The oath is taken on the name of the king with the usual formula, *mu lugal-bi in-pá*(*d*). The name of the king is never given, and besides no allusion is made to the fact that a god was invoked.[1]

The scribes who drew up the documents made a very mechanical use of this scheme. Not only did they never change the order of the three parts and employed the same phrases, but even the succession of the single groups of words was very rigidly observed,[2] so that the scheme took, as it were, the place of a mental formulary,[3] into which it was only necessary to put the names of persons and objects, the numbers and measures, etc. It is unnecessary to comment upon the great advantages which such a method had for the authorities and officials.

The documents of this character from Nippur record the purchase of houses, fields and temple offices. The variations in the description of the object purchased are shown by the following:

a. Purchase of house: So many *sar* and *gìn é-dū-a* (*é-kis-laḫ*)
da é X[4]
é Y

b. Field: So many *gan a-shag*.....(= species of field)
shag a-shag.....(= name of the landmark)
sag-bi.....

[1] Nevertheless we may consider it beyond doubt that *Ellil*, the god of Nippur, played just the same *rôle* in oaths as *Shamash* in Sippar and Larsam, *Marduk* in Babylon, *Urash* in Dilmun, *i.e.*, that he was mentioned in close connection with the king who officiated as his plenipotentiary. Perhaps mentioning the latter made all allusion to the god superfluous. But it is also possible that *lugal* here designates the chief god (of a city or a person, as, *e.g.*, Gud., *Cyl.* A, Col. V, l. 10), although in Semitic it is rendered by *sharru* (cf. No. 30 : 251, *nîsh sharrim itmû*), not *bêlu*. But notice the expression *lugal-ur-bi*, which might be translated "the lord of both."

[2] Cf. the phrase: *sham-til-la-bi-shú* x *gin kú-babbar in-na-an-lá*(*l*), and the equally constant Tell Sifr formula: x *gìn kú-babbar sham-til-la-ni-shú in-na-lá*(*l*).

[3] A more distinct arrangement was arrived at by placing grammatical units (words or word groups) each on one line (*e.g.*, *sham-til-la-bi-shú*, *in-shi-in*-sham), or by indenting the lines when the grammatical group covered more than one line (as especially with the *kunya*). A more extensive use of the indenting of lines seems to have been practised at Babylon, judging from the purchase deed *C. T.*, VIII, 22*c*, where the verbs which close the divisions of the document—*in-si-in-sham*, *in-na-an-lá*(*l*), *in-pá*(*d*)-*dé-me-esh*—are warped.

[4] No. 12 adds *sag-bi* X_1, *ki-è-bi e-sír* X_2-*shú*.

sag-bi min-kam-ma . . . . . .
us-a-rá . . . . . .
a-shag Y

c. Temple office: *nam*-x, *nam*-y, etc.
é ^{d} . . . . . ., *mu-a iti*-m-*ud*-n-*kam*
bal-gub-ba Y

The scheme which was employed in Nippur corresponds closely to those used in other parts of Babylonia, but it shows minor characteristic differences from them, as well as these latter schemes from each other, which the following table will demonstrate.

Nippur.

A. *a.* Description of object
b. *ki*-Y-*ta*
∇ Z-*ge*
in-shi-in- [1] (*-esh*)
B. *sham*[2]*-til-la-bi-shú*
x *gìn kú-babbar*
in-na-an-lá(*l*) (*-esh*)
C. *a.* *ŭ-kúr-shú* Y
ù ibila(*-a*)*-ni a-na-me-a-bi*
Obj. *-bi-shú gù-nu-um-mà-mà-a*
b. *mu lugal-bi in-pá*(*d*) (*-dé-esh*)

Babylon (C. T., VIII, 22*c*).

A. *a.* Description of object
b. *ki* Y
∇ Z
in-shi-in-
B. *-til-la-bi-shú*
x *gìn kú-babbar*
in-na-an-lá(*l*)
C. *a.* *ŭ-kúr-shú lù-lù-ra*
gù-nu-um-mà-mà-a
b. *mu* ^{d}*Marduk ù* K
in-pá(*d*)*-dé-me-esh*

Sippar (since *Ḫammurabi*).

A. *a.* Description of object
b. *ki* Y
∇ Z
in-shi-in-sham
B. *sham-til-la-bi-shú*
x *gìn kú-babbar*
in-na-an-lá(*l*)
C. *shag-ga-a-ni al-dug*
í-bi al-til

Sippar (before *Ḫammurabi*).

A. *a.* Description of object
b. *ki* Y
∇ Z
in-shi-in-sham
B. *sham-til-la-bi-shú*
kú-babbar in-na-an-lá(*l*)
C. ^{gish}*kan-na íb-ta-bal*
(*shag-ga-a-ni al-dug*)
í-bi al-til

[1] The same sign also *Sin-gashid*, cone of clay, 20; *Uruk.*, cone B, 11 : 23, etc. See note 1 on p. 3.
[2]

D. *a.* *ŭ-kúr-shú lù-lù-ra*
gù-nu-um-mà-mà-a
b. *mu ^{d}Shamash ^{d}Marduk ù* K
in-pá(d)-dé-me-esh

D. *a.* *ŭ-kúr-shú lù-lù-ra*
gù-nu-um-mà-mà-a
b. *mu ^{d}Shamash ^{d}Marduk* K
ù uru Zimbir^{ki} in-pá(d)-dé-me-esh

Sippar(Ili-ma-ila, Immerum, Bunutaḫ-tun-ila).

A. *a.* Description of object
b. *ki* Y
▽ Z
in-shi(-in)-sham[1]
B. *sham*[1]*-til-la-ni-shú*
kú-babbar in-na-lá(l)[2]
C. *^{giš}kan-na íb-ta-bal*
(í-bi al-til)
D. *a.* *ŭ-kúr lù-lù*
nu-mu-un-gí-gí-dam
b. *mu ^{d}Babbar (^{d}Marduk) ù K*
in-pá(d)-dé-esh

P.S.B.A., XXIX, Nov. 13, 1907, Pl. III (*Sumulail*).[3]

A. *a.* Description of object
sham-til-la-ni-shú
x *gìn kú-babbar in-na-lá(l)*
b. *ki* Y
Z
in-shi-sham
B. *^{giš}kan-na íb-ta-bal*
C. *a.* *ŭ-kúr lù-lù*
nu-mu-un-gí-gí-dam
b. *mu-^{d}Urash | ù* K
in-pá(d)-dé-esh

Tell Sifr.

A. *a.* Description of object
b. *ki* Y (*lugal-a-ni-ir*, S. 37 : 7)
▽ Z
in-shi(-in)-sham

C. T., VI, 38*b*.

A. *a.* Description of object
b. *ki* Y
Z
in-shi-sham

[1] *C. T.*, VIII, 44*b* (*Sin-muballit*) distinguishes between the verb and the noun

[2] *C. T.*, VIII, 47*b* : 9, *kú-babbar shag-ga-ni ba-an-SHU.*

[3] This scheme corresponds in its first part to the following scheme used in Nippur at the time of *Bur-Sin* of Isin:

A. *a.* Description of object
sham-til-la-bi-shú
x *gin kú-babbar*
in-na-an-lá(l)
b. *ki*-Y-*ta*
▽ Z_1 *ù* Z_2, *dam-a-ni*
in-shi-in- [
B *a.* *ŭ-kúr-shú*
lù-lù-ù(r)
gù-nu-mà-mà-a
b. *mu lugal-bi in-pá(d)-dé-esh*

B. x *gìn kú-babbar*
sham-til-la-ni-shú
in-na(-an)-lá(l)(-e-me-esh)

C. *a.* *ŭ-kur-shú ŭ-na-me-a-ka*[1]
gù-gar-ra é-ni-shú[2]
▽ Z
ba-ni-ib-gí-gí[3]
b. *nu-mu-un-da-BÚR-e*
c. *mu* ^{d}*Nannar* ^{d}*Babbar*
ù K *lugal*
in-pá(d)(-dé-me-esh)

C. T., IV, 43.

A. *a.* Description of object
b. *ki* Y
▽ Z
in-she-sham

B. *sham ti-la-ni-shú*
x *gìn kú-babbar in-*[ ]
^{giš}*kan-na íb-ta*[ ]
lù-lù-rí[ ]
[ ]

B. *SHAM-ga-ti-la-ni-shú*
x *gìn kú-babbar*
in-na-la

C. *a.* *ŭ-kúr-kúr lù-lù*
nu-mu-un-gí-gí-dam
b. *mu lugal-bi in-pá(d)-esh*[4]

P., 18 (from Nippur).

A. *a.* Description of object
b. *ki* Y | *lugal é-a-ge*
▽ Z
in-shi-sham

B. *sham til(-la)-bi-shú*
x *gìn kú-babbar*
ín-na-al

C. *a.* *ŭ-kúr-shú*
ibila a-na-me-a-bi
é gù-nu-mà-mà-a-a[5]
b. *mu lugal-bi in-pá(d)-dé-esh*

P., 83 (Si 13).

A. *a.* Description of object
b. *ki* Y
▽ Z
in-shi-

B. *til-la-ni-shú*
x *gin kú-babbar ni-lá(l)-e*

[1] *S.*, 39 : 12; *ŭ-na-me-a-ak-kam*, *S.*, 51 : 12; *ŭ-nu-me-a-ak*, *S.*, 53 : 15; *nu-me-kam*, 8 : 11; often wanting.

[2] *S.*, 8 : 12; *gù-gar-ra é-e-shú*, *S.*, 53 : 16; — *é-e-ge*, *S.*, 60 : 14; *gù-gál-la é-a-na*, *S.*, 85 : 11; — *é*, *S.*, 27 : 12; — *é-bi-shu*, *S.*, 84 : 10.

[3] *S.*, 8 : 14; — *in-na-ab-gí-gí*, *S.*, 51 : 12; *gù-gál-la* | Y | Z-*ra* | *in-na-gub-bu*, *S.*, 85 : 11; *nam-gù-gar-ra in-na-gub*, *S.*, 41, case; *ŭ-kúr-shú lù-rí nu-mu-un-gí-gí-dé*, tablet.

[4] The copy shows *mu lugal in bi* (*p*)*ad-esh* | *di-mu*(?)-*úr*.

[5] Cf. p. 3, note 2.

C. *a.* *ŭ-kúr-shú ŭ-nu-me-ak*
ba-ĝi-ra-nam i-ta-na-pa-a[l]
b. *mu* ^{d}*Babbar* ^{d}*Marduk*
ù K *lugal*
in-pá(d)-esh

The most conspicuous grammatical peculiarities of the Nippur documents are the use of *ki—ta* instead of the simple *ki*,[1] and the use of *-ge* to denote the grammatical subject. Characteristics which the Nippur documents have partially in common with those from other Babylonian cities are the use of *bi* as a determination (*sham-til-la-bi-shú*, *é-bi-shú*) instead of *ni* (*sham-til-la-ni-shú*, *é-ni-shú*; Tell Sifr.), the pleonastic accusative *-n* after infixes (*in-na-an-lá(l)* instead of *in-na-lá(l)*), the verbal plural ending *esh* instead of *me-esh* (Babylon, Sippar, etc.), *ŭ-kúr-shú* instead of *ŭ-kúr-kúr* (C. T., VI, 38*b*). Other differences arise from the different provisions as to future claims and certain ceremonies observed in other cities. In Nippur only the seller takes the oath. He alone, therefore, seems to have had the right to undo the contract, while from the fact that in Sippar and Babylon both parties swear (*lù-lù-ra gù-nu-um-mà-mà-a*), it would follow that the purchaser as well as the seller could exercise this privilege. The phrases *shag-ga-ni al-dug*, *í-bi al-til* and *gish-kan-na íb-ta-bal* (Sippar, and some northern cities?) are not found in Nippur documents, and probably the custom which the last phrase describes had not existed in Nippur or had passed into disuse.

II. Redemption Documents (45, 64, 66).

No. 45.

Redemption of Field Property.

A. *a.* 5 *gan a-shag gúg-she*
shag a-shag ^{d}*Nin-unu*
us-a-rá ^{d}*En-lil-na-da*
kú-ta-sham-*a*[2] *ki La-ma-zum SAL+ISHIB* ^{d}*Nin-IB*
dumu ^{d}*En-lil-ma-an-sì*

[1] It may be questioned whether the dropping of the postposition *ta* after *ki* must be considered as an error on the part of Semitic scribes; at least the possibility cannot be denied that the use of *ki* as an independent preposition was a characteristic of the local Sumerian dialects which formerly were spoken in the respective localities, and which, when no longer spoken, were handed down in schools and temple rituals.

[2] See note 2, on p. 3. The affixed *a*, the function of which it is to group the preceding ideas into a grammatical unit, and thus especially to substantivate verbal expressions, is placed here directly after *kú-ta*-sham, although there follows still a modification by *ki*. In 64 : 6 and 66 : 5, however, it is placed behind the verbal modification (*kú-ta*-sham .....*in-sham-a*). Compare the similar positions of the temporal *â* in *uddâ inlal* and *ud inlalâ*.

ù Su-ḫu-un-tum SAL+ISHIB ^{d}Nin-IB
dumu Na-am-ra-am-sha-ru-ur
a-shag Be-el-ta-ni SAL+ISHIB ^{d}Nin-IB
dumu ^{d}En-lil-gal-zu
b. ki Be-el-ta-ni SAL+ISHIB ^{d}Nin-IB-ta
▽ La-ma-zum SAL+ISHIB ^{d} Nin-IB dumu ^{d}En-lil-ma-an-sì(-ge)
a-shag é ad-da-ni in-dŭ[1]
B. *7 gìn kú-babbar in-na-an-lá(l)*
C. *a. ŭ-kúr-shú Be-el-ta-ni*
ù ibila-ni a-na-me-a-bi
5 gan a-shag ^{d}Nin-unu-shú
gù-nu-um-mà-mà-a
b. mu lugal-bi in-pá(d)

Five acres of *gúg-she* field, in the field of *Nin-unu*, on one long-side adjoining *Enlil-nada*, bought from *Lamazum*, priestess of *NinIB*, daughter of *Enlil-mansi*, and from *Suḫuntum*, priestess of *NinIB*, daughter of *Namram-sharur*; the field of *Beltani*, priestess of *NinIB*, daughter of *Enlil-galzu*: from *Beltani*, priestess of *NinIB*, *Lamazum*, priestess of *NinIB*, daughter of *Enlil-mansi*, has ransomed it as the field of the house of her father. Seven shekels of silver she has paid her. In future *Beltani* and any heir of hers shall make no claim to the 5 acres of the field of *Nin-unu*; by the name of the king she has sworn.

No. 64.

Redemption of house property.

A. *a. 1⅓ sar é-ki(z)-láḫ*[2]
da é ^{d}Nin-IB-ra-ḫi-im-zi-ri-im
dumu ^{d}Nin-IB-ma-an-sì

[1] *C. T.*, XII, 11, Rev. 1 : 17, *du*, 1 : 19, *tu-uḫ = pa-da-rum.*

[2] *kizlaḫ*, *ki-kal* or *ki-gál* (pronounced with nasalization *kankal*) and *ki-shub-ba* have practically all the same meaning of uncultivated ground, or ground not covered with buildings, against *é-dū-a*, built house or land covered with buildings. The identity of the first two terms can hardly be doubted, since both are rendered with *teriktu* and *nidûtu*, but it is no less certain that *nidûtu* is the direct translation of *ki-shub-ba*. As *kal* denotes "to take down a house" (cf. II *R.*, 15 : 32*a*: the house *in-kal ù in-dū = iq-qur i-pu-ush*, "he has taken down and built anew"; [*kal*]-*la dito* (= *na-qa-ru*) *sha bîti*, Del., *H. W.*, 480*b*), *ki-kal* denotes the place where a house has been taken down, and this is evidently also the general meaning of *nidûtu* (= place of a ruined house; cf. *é-shub-ba = bîtu na-du-u*, IV *R.*, 30 : 31, 32) and *teriktu* (from *tarâku*, "to break, crack"). In Neo-Babylonian contracts we find also *bîtu ab-tu* (same formation as *bîtu nadû* and *bîtu epshu*), followed in the deed of purchase, Weissb., *Misc.*, No. 15, by the addition: *sha na-ka-ru ù e-pi-shu*, "which must be taken down

kú-ta-sham *ki dumu-mésh É-a-i-din-nam-ta*
∇ *Ma-an-nu-um-me-shu-li-ṣur dumu A-wi-li-ia-ge*
kú-shú in-sham-a

b. *ki* ^{d}*Nin-IB-mu-ba-lí-iṭ dumu A-wi-li-ia*
∇ *I-din-Ish-tar dumu Ma-an-nu-um-me-shu-li-ṣur*
ù Na-ru-ub-tum ama-ni-ta
∇ ^{d}*Nin-IB-ra-ḫi-im-zi-ri-im*
dumu ^{d}*Nin-IB-ma-an-sì-ge*
é ad-da-na in-dŭ

B. *sham til-la-bi-shú*
$6\frac{1}{2}$ *gìn kú-babbar in-ne-en-lá(l)*

C. *a.* *ŭ-kúr-shú* ^{d}*Nin-IB-mu-ba-lí-iṭ*
∇ *I-din-Ishtar* ∇ *Na-ru-ub-tum ama-ni*
ù ibila-ne-ne a-na-me-a-bi
$1\frac{1}{3}$ *sar é-ki(z)-láh-bi-shú gù-nu-um-mà-mà-a*

b. *mu lugal-bi in-pá(d)-dé-esh.*

No. 66.

Redemption of temple offices.

A. *a.* . . . . . .
nam-shutug nam-PA-é nam-lù-SHIM + GAR
nam-NI-dŭ nam-kisal-luḫ ù nam-bur-shu-ma
é ^{d}*En-ki* ^{d}*Dam-gal-nun-na mu-a ud-15-kam*
bal-gub-ba ^{d}*En-ki-mash-zu dumu Dam-ki-ì-lí-shu*
kú-ta-sham ^{d}*En-ki* ^{d}*Dam-gal-nun-na in*-sham-*a*

b. *ki* ^{d}*En-ki* ^{d}*Dam-gal-nun-na-ta*
∇ ^{d}*Nin-IB-ra-ḫi-im-ṣi-ri*
dumu ^{d}*Nin-IB-ma-an-sì-ge*
garza é ad-da-na in-dŭ

B. *sham til-la-bi-shú*
18 gìn kú-babbar in-na-an-lá(l)

---

and built anew." Perhaps *kikal* has the more special meaning of "levelled site," and *ki-laḫ* that of "cleaned, *i.e.*, cleared site," of a collapsed house.

As the walls of Babylonian houses were usually built of sun-dried bricks, with layers of reed without a wooden frame, presumably many buildings collapsed in the rainy season. The site of the old house was levelled, upon which the new house was erected. By the frequent occurrence of this process (we must remember that the city mounds have risen to a considerable height by the débris of such poorly constructed houses), it will be easily understood that *kikal*, etc., first received the meaning "building ground" and subsequently even that of "unbuilt ground," in distinction to *é-dŭ-a*, "built ground."

C. *ŭ-kúr-shú nam-shutug ud-27-kam*
mu gú-gál-la kishíb in-na-an-tag[1]

A variation of the purchase deeds is represented by those documents which record the purchase of property formerly in the possession of the purchaser's family. The scheme corresponds therefore to that of the purchase documents, except that *in-shi-in-sham* is replaced by the technical term *in-dŭ*, "he has ransomed," and that this term is given a short rationale by the addition of *é ad-da-na*, resp. *a-shag é ad-da-ni* or *garza é ad-da-na*, which refers to the ransomed object. With a view of making this relation between the latter and the ransomer more expressive, it is often stated in the description of the ransomed object how it passed from the ransomer or his family into the possession of the present seller by means of the apposition of *kú-ta*-sham[2] *ki*-X-*ta* Y-*ge kú-shú in*-sham-*a*, "purchase by money, which from X, Y has bought for money," 64 : 4–6 (cf. R. 50*b*: 7–9, *shi-ma-at* X *sha itti* Y *i-sha-mu*), or shortened: *kú-ta*-sham-*a ki*-X,[3] "purchase by money from X," 45: 4–7.[4] The character of the redemption as purchase is made still more evident from the scheme employed at Tell Sifr, which is exactly that of the deeds of purchase, apart from the addition of the phrase *é ad-da-a-ni in-dŭ* which occurs after the payment of the purchase price. The scheme of Sippar documents seems to have been the same as in Nippur, apart from the known grammatical differences.

Nippur.		*Tell Sifr.*	
A.	O | *ki*-Y-*ta* | Z-*ge*	A.	O | *ki*-Y | Z
	é ad-da-ni in-dŭ		*in-shi*(-*in*)-*sham*(-*me-esh*)
B.	*sham-til-la-bi-shú*	B.	x *gìn kú-babbar*
	x *gìn kú-babbar in-na-an-lá*(*l*)		*sham-til-la-ni-shú in-na*(-*an*)-*là*(*l*)
C. *a.*	*ŭ-kúr-shú* Y	C.	*é ad-da-a-ni in-dŭ*(-*me-esh*)
	ù ibila-ni a-na-me-a-bi	D.	*ŭ-kur-shú ŭ-na-me-ka*, etc.
	O-*bi-shú* (|) *gù-nu-um-mà-mà-a*		
b.	*mu lugal-bi in-pá*(*d*)		

[1] The line is written over an erasure. The translation seems to be: *One* has given him a title deed to the *pashishu*-office for all times *on account* of a (future) complainant.

[2] Thus also II 13, 20*a*, *b* (*ana ittishu*) and Reisner, *Telloh*, 49 : 3; Tell Sifr contracts have *sham-kú* (= *shimatu*).

[3] When a substantive is connected with another in the sense which in verbal expressions is designated by *ki-ta* the Sumerian does not seem to have employed *ki-ta*, but only *ki*; cf. *shu-ti-a* ^{d}*Da-mu-i-din-nam ki* ^{d}*En-lil-ma-lik*, 54 : 11, 12), but *ki*-Y-*ta shu-ba-an-ti*.

[4] Cf. R., 50*b* : 7–9, *shi-ma-at* X *sha itti* Y *i-sha-mu*.

What the exact provisions of the law were with regard to the ransoming is still unknown. It is not likely that the ransomer possessed the right to compel the owner to sell his property to him at any time. From the analogy which the *gô'ēl* in the book of Ruth presents, we may conclude that his privilege became valid only as soon as the property changed owners. The oath not to make a claim in future to the property sold (*gù-nu-um-mà-mà-a*) most probably, therefore, does not imply the renunciation to the right of redemption, but effectuates only the loss of the right to undo the contract as long as the purchaser and his family shall own the bought property themselves.

III. Exchange Documents (*kishib ki-ba-gar-ra*). (11, 37, 39, 59).

No. 39.

Exchange of temple offices for field property; supplementary payment in money.

A. *a. nam-shutug nam-lù-SHIM+GAR nam-PA-é*
nam-NI-dŭ nam-kisal-luḫ ù nam-bur-shu-ma
é ^{d}Kú-sú mu-a-an itu-2-kam
bal-gub-ba Ilu-shu-ba-ni dumu Ut-ta-gàl-lu-me-DU
b. ∇ Ilu-shu-ba-ni dumu Ut-ta-gàl-lu-me-DU-ge[1]
∇ ^{d}En-lil-lù-shág nu-ésh dumu ^{d}Sin-i-din-nam-ra
in-na-an-sì

B. *a. ki-ba-gar-ra-bi-shú*
$\frac{4}{18}$ bur gan a-shag gúg-she shag a-shag ^{d}Nin-unu
us-a-rá kúr-e Im-gur-^{d}Sin
b. ∇ ^{d}En-lil-lù-shag nu-ésh-ge
∇ Ilu-shu-ba-ni-ra
in-na-an-sì

C. *a. mu a-shag nam-shutug é ^{d}Kú-sú*
sá-nu-ub-dúg-ga-ash
b. 5 gìn kú-babbar ^{d}En-lil-lù-shág nu-ésh-ge
∇ Ilu-shu-ba-ni-ra in-na-an-búr

D. *a. ŭ-kúr-shú lù-lù-ù-ra*
gù-nu-um-mà-mà-a
b. mu lugal-bi in-pá(d)

The offices of the *pashishu*, of the *riqqu* (caterer), of the house superintendent, of the doorkeeper, of the court-cleaner and of the *purshumu* in the temple of Kusu

[1] The tablet by mistake draws together lines 4 and 5 to *bal-gub-ba Ilu-shu-ba-ni dumu Ut-ta-gàl-lu-me-DU-ge.*

for two months per year, the . . . . . of *Ilushu-bani*, son of *Uttagallu-meDU*, *Ilushu-bani*, son of *Uttagallu-meDU*, to *Enlil-lushag*, the priest, son of *Sin-idinnam*, has sold. As the equivalent *Enlil-lushag*, the priest, has sold to *Ilushu-bani* 4 acres of *gúg-she*-field in the field of *Nin-unu*, on one long side adjoining the lode of *Imgur-Sin*. Because the field does not equal[1] (in value) the *pashishu* office at the temple of Kusu, *Enlil-lushag*, the priest, has paid 5 shekels of silver to *Ilushu-bani*. In future shall one against the other make no claim; by the name of the king he (= either of them) has sworn.

No. 37.

Exchange of temple offices and fields.

A. *a.* [*nam-PA-é é-^{d}Nusku mu-a* . . . . .]
[*nam-lù-nig-KU-ba é-^{d}Nusku* . . . . .]
[1 *gan a-shag*] *gúg-she shag a-shag ^{d}Nin-lil-lá*
[*bal-gub-*]*ba Shu-mu-um-li-ib-shi dumu Ur-Dù-azag-ga*

b. *ki-ba-gar-ra-bi-shú*
3 gan a-shag a-gár a-tu-GAB + LIS
us-a-rá Shu-mu-um-li-ib-shi shesh-a-ni
dumu Ur-Dù-azag-ga
a-shag Lù-É-shu-me-DU

c. *a-shag PA-lugal-dím-nam*
lù-lù-ra in-shi-in-gar-ri-esh

B. *a.* *mu a-shag PA-lugal sá-nu-ub-dúg-ga-ash*

b. *2 gìn kú-babbar*
ϒ Lù-É-shu-me-DU-ge
ϒ Shu-mu-um-li-ib-shi-ra
in-na-an-búr

C. *ŭ-kúr-shú lù-lù-ra gù-nu-mà-mà-a*
mu lugal-la ur-bi in-pá(d)-dé-esh

The office of the house superintendent of the temple of *Nusku* for . . . . . months in the year, the office of the master of the wardrobe of the temple of *Nusku* for . . . . . months in the year, 1 gan of *gúg-she* field in the field of *Ninlil*, the . . . . of *Shumum-libshi*, son of *Ur-Duazagga*; as the equivalent 3 gan of field of the *ṣarbatu* landmark, with a longside adjoining *Shumum-libshi*, his brother, son of *Ur-Duazagga*,

[1] *Sá-dúg* = *kashádu*; as compound substantive *sá-dúg* = *satukku*, "assessment," "tax," originally perhaps *kishittu*, "spoil."

the field of *Lu-EshumeDU*: field like[1] *royal preferment*[2], they have exchanged, one to the other. Because the field does not equal the *royal preferment*, *Lu-EshumeDU* has paid 2 shekels of silver to *Shumum-libshi*. In future shall one against the other make no claim; by the name of the king they have sworn.

No. 59.

Exchange of field and house.

. . . . . .

B. *a.* [*ki-ba*]-*gar*[-*ra-bi-shú*]
[ ] *sar* 1½ [*gìn é-dū-a ù-ra*]
da é ^{d}*Sin*-[*i*]-*t*[*u-ra-am shesh-a-ni*]
½ *sar é-dū-a bil-l*[*a*]
da é ^{d}*Sin-i-tu-ra-am shesh-a*[-*ni*]
shag kú-ta-sham *ki Lugal-nig-si*-(*sá*)(?) *dum*[*u*]
é Ad-da-dingir dumu Ilu-sukkal
c. é-e a-shag-ga-dím-nam
lù-lù-ù-ra in-gar
C. *a. ŭ-kúr-shú lù-lù-ra*
nu-gí-gí-dé
b. mu lugal-la [*ur-b*]*i*
i[*n-pá*(*d*)-*dé-esh*]

No. 11.

A. *a.* *10 gìn é-dū-a*
da é Im-gu-u-a
ush[ ]-*bi-shú*
∇ *D*[*a-mi-iq*]-*ì-lí-shu*
ù [*Na-ru-u*]*b-tum dam-a-ni*
b. nam [*Na-bi*]-^{d}*Shamash*
ki-bi-[*gar-r*]*a-bi-shú*
mu-na-an-sì-mu-ne
B. *a.* *10 gìn é-dū-a túr-é-a*
da é ^{d}*Babbar-ḫe-gal*
∇ *Na-bi-*^{d}*Shamash dumu Im-gu-u-a*

[1] *-dím-nam* = *dím-na-a-an;* or does *nam* = *piḫatu* mean "object of exchange?"

[2] *PA-LUGAL* corresponds to *PA-DINGIR*, which either designates *parṣu sha ili* (= *kush*) or *parṣu sha sharri* (= *garza*); cf. *garza* (or *kush*), 66 : 9.

b. nam Da-mi-iq-ì-lí-shu
ù Na-ru-ub-tum dam-a-ni
ki-bi-gar-ra-bi-shú
in-na-an-sì

C. *a. mu túr-é shu-ba(?)-ti(?)-esh*
b. ▽ *Na-bi-^{a}Shamash*
nam Da-mi-iq-ì-lí-shu
ù Na-ru-ub-tum dam-a-ni
1 gìn kú-babbar in-na-an-búr

D. *a. ŭ-kúr-shú lù-lù-ù*
gù-nu-um-mà-mà-a
b. mu lugal-bi in-pá(d)

After *Damiq-ilishu* and *Narubtum,* his wife, had given 10 gin of a built house, adjoining the house of *Imgua,* for exchange to *Nabi-Shamash, Nabi-Shamash,* son of *Imgua,* has given 10 gin of a built house (and) courtyard for exchange to *Damiq-ilishu* and *Narubtum,* his wife. (But) because *they* have received the courtyard,[1] *Nabi-Shamash* has paid 1 shekel of silver to *Damiq-ilishu* and *Narubtum,* his wife. In future shall one against the other make no claim; by the name of the king he (= each one) has sworn.

The general plan of the documents of exchange differs considerably from that of the purchase and redemption documents, inasmuch as the exchange is not conceived as a twofold purchase, but as a mutual sale. Notice the authentication of the exchange in No. 39 by a repeated *in-na-an-sì,* "he has given," the technical term for "to sell." There were two schemes in use at Nippur, one which keeps the two parallel actions of the exchange separate, and another which conceives both as one dihedral act.

A. *a.* First object of exchange.
b. Y-*ge*
Z-*ra*
in-na-an-sì

B. *ki-ba-gar-ra-bi-shú*
Second object of exchange.
Z-*ge*

A. *a.* First object of exchange.
(O Y)
b. ki-ba-gar-ra-bi-shú
Second object of exchange.
(O Z)
c. O_1 O_2 *-dím-nam*
lù-lù-ra in(-shi-in)-gâr(-ri-esh)

[1] Instead of built house.

Y-*ra*
in-na-an-sǐ

C. *mu* O_2 O_1 *sá-nu-ub-dúg-ga-ash*
x *gìn kú-babbar*
Z-*ge*
Y-*ra*
in-na-an-búr

D. *ŭ-kúr-shú lù-lù-ra gù-nu-mà-mà-a*
mu lugal-bi in-pá(d)

B. *mu* O_2 O_1 *sá-nu-ub-dúg-ga-ash*
x *gìn kú-babbar*
Z-*ge*
Y-*ra*
in-na-an-búr

C. *ŭ-kúr-shú lù-lù-ra gù-nu-um-mà-mà-a*
mu lugal-la ur-bi in-pá(d)-dé-esh

Compare the schemes of documents from Tell Sifr and Sippar:

Tell Sifr (M. 46).

A. *a.* First obj. of exchange.
sham-kú Y *sha itti*.....*ishâmu*
b. bu-ḫa-ti-shu second obj. of exch.
sham-kú Z *sha itti*.....*ishâmu*
c. i-na mi-it-gur-ti-shu-nu
é-é-dím
Y *a-na* Z *in-gar*

C. *ŭ-kúr-shú*, etc.

Sippar.

A. *a. A-na bu-uḫ* (*itti*) first obj. of exch.
eqil Y
b. Second obj. of exchange.
eqil Z
c. ú-bi-iḫ-ḫu (*a-na* Z *u-bi-iḫ-ḫu*)

B. *a-na*..... | *wa-tar-ti bît* Y
....*shiqlu kaspu*
Z *a-na* Y.....

C. *ŭ-kúr-shú*, etc.

Since the two objects of exchange seldom represent the same value, this class of documents usually adds the statement, that the party which gave the less valuable object paid an additional sum of money (or real estate, etc.). The technical term for "to pay" in such instances is not *in-na-an-lá(l)*, but *in-na-an-búr*.[1] The same use of the term occurs in division documents.[2]

The oath is a mutual one, since both parties waive their rights. In the formula *lù-lù-ù-ra gù-nu-um-mà-mà-a*, the *scriptio plena ù(r)* may be cited as a (not always occurring) characteristic of *Nippur* tablets. No. 59 has the formula *lù-lù-ra nu-gí-gí-dé*, "they shall not turn against one another."

[1] Literally "to loosen, solve," *pashâru*; the corresponding noun is *nam-búr-ru*.

[2] *Mu—shú, mu—sh*, which introduces this part of the scheme, corresponds entirely to *ashshum* = *ana shum*, which probably has been formed under the influence of the Sumerian. The enclosed sentence is changed into a nominal expression by adding *a*.

IV. Partition Documents (1, 23, 26, 32, 43, 44).

No. 44.

Division of house and money among two brothers.

A. *1 sar é-dū-a (gi)bil*
da é dumu É-a-ba-ni pà(g)-DŪ
1 sar é-dū-a ù-ra
da é Igi-shág nu-ésh
7 gìn kú-babbar
ḫa-la-ba ^{d}Nin-IB-nir-gál

B. *1 sar é-dū-a (gi)bil*
da é ^{d}Nin-IB-nir-gál shesh-a-ni
1 sar é-dū-a ù-ra
da é ^{d}Nin-IB-nir-gál shesh-a-ni
7 gìn kú-babbar
ḫa-la-ba Ri-im-Ishtar shesh-a-ni

C. *ibila Lugal-á-zi-da-ge-ne*
she-ga-ne-ne-ta
in-ba-esh
D. *mu lugal-bi in-pá(d)-dé-esh*

1 sar of (a) new built house, on one side adjoining the house of the son of *Ea-bani* the *mudû*, 1 sar of (an) old built house, on one side adjoining the house of *Igi-shag* the priest, (and) 7 shekels of silver, the inheritance portion of *NinIB-nirgal*,

1 sar of (a) new built house, on one side adjoining the house of *NinIB-nirgal* his brother, 1 sar of (an) old built house, on one side adjoining the house of *NinIB-nirgal* his brother, (and) 7 shekels of silver, the inheritance portion of *Rim-Ishtar*, his brother,

the sons of *Lugal-azida*, by mutual agreement have divided. By the name of the king they have sworn.

No. 23.

A. *⅓ sar 5 gìn é-dū-a*
da é ^{d}Babbar ^{d}En-lil-lá
40 sar gish-sar a-shag igi-nim-ma
u-sal igi-bi-shú nig a-an-ĕ-ne-a

zag gish-sar El-li-tum
∀ *A-lí-a-ḫu-sha sag-sal*
∀ ^{d}*Ishkur-ri-im-ì-lí sag-nita*

ḫa-la-ba Na-ru-ub-tum dumu-sal Mi-gir-^{d}En-lil

B. ⅓ *sar 5 gìn é-dū-a*
da é Ib-ku-^{d}Da-mu
40 sar gish-sar igi-nim-ma
u-sal igi-bi-shú nig a-an-ĕ-ne-a
zag gish-sar Ib-ku-u-a-tum
1½ gan a-shag uz-a
ki-búr-ru ^{d}Ishkur-ri-im-ì-li sag-nita
∀ *Dum-ki-Ishtar sag-sal*
∀ *Ta-ri-bu-um sag-nita*

C. *ḫa*[*-la Ur-^{d}Pa-bil-sag-gá*]
⅓ *nam Na-ra-am-tum ama Mi-gir-^{d}En-lil*
∀ *Na-ru-ub-tum dumu-sal Mi-gir-^{d}En-lil*
ù Ur-^{d}Pa-bil-sag-gá egir dam-a-na-ka
nam-ibila-ni-shú ba-da-an-ri-a
ur-a-sì-ga-bi in-ba-esh

D. *ŭ-kúr-shú lù-lù-ra nu-gí-gí-dé mu lugal ur-bi in-pá(d)-dé-esh*

⅓ sar 5 gin of built house, on one side adjoining the house of *Babbar* and *Enlil*; 40 sar of upland garden, which slopes down into the marsh *before it*(?)[1], the side of the garden adjoining *Ellitum*; *Ali-aḫusha*, the maid-slave; *Ishkur-rim-ili*, the man-slave; inheritance portion of *Narubtum*, daughter of *Migir-Ellil*; ⅓ sar 5 gin of built house, on one side adjoining the house of *Ibku-Damu*, 40 sar of upland garden, which slopes down into the marsh *before it*(?), the side of the garden adjoining *Ibkuatum*; 1½ acres of *usû* field, (additional) payment for *Ishkur-rim-ili*, the man-slave; *Dumqi-Ishtar*, the maid-slave; *Taribum*, the man-slave; inheritance portion of *Ur-Pabilsagga*, a third of the *fortune*[2] of *Naramtum*, mother of *Migir-Enlil*; *Narubtum*, daughter of *Migir-Enlil* and *Ur-Pabilsagga*, whom he has adopted as heir after the death[3] of his wife, have divided into equal

[1] Cf. *gish-sar a-shag a-an-ĕ-ne-a*, 43 : 23. The correct meaning seems to be: a garden which turns into field or marsh.

[2] Instead of ⅓ *nam* perhaps one must read ⅓*-nam*, *i.e.*, *shushshan-nam* = *shushshan-a-an*. Or does *nam* = *piḫâtu* also here mean "object of exchange"?

[3] Cf. the same meaning of *arki* in Semitic Babylonian.

parts. In future neither shall have power to revoke this agreement. By the name of the king they both have sworn.

No. 43.

A. *Nam-nu-ésh ^{d}En-lil-lá mu-a itu-6-a-an*
ù burmin gan a-shag shuku-bi
1 ^{gish}banshur zag-gú-lá sib-ta nam-shesh-gal-lá-shú
1 sar é-dū-a ki-è ash-a a-an-è-ne
3 gan a-shag da-ab-ta da é dumu Sa-al-lu-u
ḫa-la-ba Igi-shág dumu I-na-É-kur-ra-bi

B. *2 sar é-dū-a da é Igi-shág*
ki-è ash-a a-an-è-ne
2⅓ sar é-ki(z)-láḫ da é dumu-mésh Da-du-um
9 gan a-shag da-ab-ta
us-a-rá dumu-mésh ^{d}?-urú
6 gìn kú-babbar gab-ri 1 sar é-dū-a
ù 3 gan a-shag da-ab-ta
∇ *Igi-shág-ge ḫa-la-ba-na-shú*
shu-ba-an-ti-a-ash
gab-ri nam-nu-ésh-shú
∇ ^{d}*Sin-ish-me-a-ni dumu ^{d}En-lil-ma-an-sì*
shesh ad-da-na-ra
in-na-an-búr
nig-gú-na é-a-gál-la shu-ri-a-bi
ḫa-la-ba ^{d}Sin-ish-me-a-ni
dumu ^{d}En-lil-ma-an-sì

C. *é a-shag gish-sar a-shag a-an-ĕ-ne-a*
ur-a-sì-ga-bi ni-ba-e-ne

D. *ŭ-kúr-shú lù-ù-lù-ra*[1] *nu-gí-gí-dé*
she-ga-ne-ne-ta mu lugal-bi in-pá(d)-dé-esh[2]

The office of a priest of *Enlil* for six months per year and its 36 acres of field for livelihood, one *zag-gula* bowl: as the privilege of the elder brother; 1 sar of built house from which one goes out by one (common) exit,[3] 3 acres of *dabta* land, on one

[1] Mistake of scribe for *lù-lù-ù-ra*.

[2] The witnesses of this contract are introduced with the older (and more correct) *igi—shú*.

[3] *I.e.*, the exit of the house is used by two or more parties.

side adjoining the house of the son of *Sallû*; the inheritance portion of *Igi-shag*, son of *Ina-Ekur-rabi*.

Two sar of built house, on one side adjoining the house of *Igi-shag*, from which one goes out by one (common) exit; $2\frac{1}{3}$ sar of waste ground, on one side adjoining the house of the sons of *Dadum*; 9 gan of *dabta* field, on one long side adjoining the sons of .....; 6 shekels of silver as equivalent to the one sar of built house and the three acres of *dabta* field which *Igi-shag* has taken in addition to his inheritance; (the whole) as equivalent to the priest office he has paid to *Sin-ishmeani*, son of *Enlil-mansi*, the brother of his father; the half of the furniture which is in the house: the inheritance of *Sin-ishmeani*, son of *Enlil-mansi*.

House, field and garden which turns into field they shall divide into equal parts.

In future neither shall have power to revoke the agreement. Mutually they have sworn by the name of the king.

No. 26.

Division of an inheritance among four brothers.

Col. I (beginning wanting; li. 1–5 fragmentary): 6. *1 gan 36 sar a*[*-shag* .....] 7. *us-a-rá E-la-*[*lí*] 8. *5½ sar gish-sar a-*[.....] 9. *zag gish-sar dumu-mésh Lù-*^{d}[.....] 10. *shuku gar-gu-la shu-r*[*i-a-bi*] 11. *ù she ù ka-lum a-IGI + É*[*-a* ^{d}*Maḫ*] 12. *shu-ri-a-bi* 13. *sib-ta nam-gala ù nam-shutug é-*^{d}[*Nin-sun*] 14. *2 gìn kú-babbar shag sham Warad-*^{d}*Nin-SHAḪ s*[*ag-nita*] 15. *1* ^{gish}*banshur zag-gú-lá* 16. *sib-ta mu-nam-shesh-gal-la-shú*

Col. II: 21. *5½ gan a-shag* ^{gish}*gi-maḫ gab-ri é-dū-a* 22. *us-a-rá E-la-lí shesh ad-da-ni*

Col. III: 1. *6 gan a-shag ib-ba-ta-nu-um* 2. *us-a-rá* ^{d}*Sin-i-din-nam nu-ésh* 3. *3 gan a-shag igi-nim-ma ki-ta* 4. *us-a-rá* ^{d}*Nannar-a-rá-mu-un-gi-en* 5. *4½ gan 11 sar a-shag* 6. *sur* ^{d} ^{gish}*GIBIL-ga-mes* 7. *us-a-rá* ^{d}*En-lil-lù-shág shesh-a-ni* 8. *nam-shutug é* ^{d}*Nin-sun mu-a ud-10-kam* 9. *gab-ri a-shag uz-za* 10. *12⅓ sar gish-sar a-shag* ..... 11. *zag gish-sar* ^{d}*Nannar-a-rá-mu-un-gi-en shesh*[*-a-ni*] 12. *shu-ri-a shuku gar-gu-la igi-4-gál-bi* 13. *shu-ri-a she ù ka-lum a-IGI + É-a* ^{d}*Maḫ igi-4-gál*[*-bi*] 14. *gar nam-gala igi-te ad-da-ne-ne igi-4-gál*[*-bi*] 15. ∇ *Ishtar-na-aḫ-ra-ri sag-sal kú-bi 11 gìn* 16. *shag-ba 5½ gìn kú-babbar shu-ri-a-*[*bi*] 17. *Ur-Dù-azag-ga-ge shag ḫa-la-ba*[*-na*] 18. ∇ *Ur-*^{d}*DUN-PA-è-a-ra in-na*[*-an-búr*] 19. *1* ^{gish}*gál mi-rí-za kú-bi 1* [½ *gìn*] 20. *1* ^{gish}*banshur sag-DU kú-bi* ½ [*gìn*] 21. *igi-4-gál kú-babbar mu-*^{da}*ḫar-zi*[*-ga*] 22. ∇ ^{d}*En-lil-lù-shag-ge in-na-a*[*n-búr*] 23. *1* ^{gish}*ig ṣi-na 1 gish-ùr*[1] *1* [ ] 24. *nig-gú-na é-e igi-4*[*-gál-bi*] 25. *ḫa-la-ba Ur-Dù-azag-ga*[ ]

[1] Perhaps *gish-SUG*.

Col. I: 1 acre 36 sar of ..... field, lengthwise adjoining *Elali*; 5½ sar of garden of the field ..... , one side of the garden adjoining the sons of *Lu*..... ; of the victual prebend (consisting of) the "great food," the half, and[1] of the corn and dates of the ..... of *Maḫ*, the half: the choice portion from the offices of the *kalû* and of the *pashishu* of the temple of *Ninsun*; 2 shekels of silver from the purchase price for *Warad-NinSHAḪ*; 1 *zag-gula* bowl: the pivilege of the elder brother.

Col. II, 21–III, 25: 5½ gan of "great reed" field as equivalent to the built house, lengthwise adjoining *Elali*, his uncle; 6 acres of *ibbatanum* field, lengthwise adjoining *Sin-idinnam*, the priest; 3 acres of lower highland, on one side adjoining *Nannar-ara-mungin*. 4½ acres 11 sar of the ..... of *Gilgamesh*, lengthwise adjoining *Ellil-lushag*, his brother; the office of the *pashishu* of the temple of *Ninsun* as equivalent for the *usû* field; 12⅓ sar of garden in the ..... field, the side of the garden adjoining *Nannar-ara-mungin*, his brother; of the half of the victual prebend (consisting of) the "great food" the fourth part; of the half of the corn and dates of the ..... of *Maḫ*, the fourth part; of the food of the *kalû* office, the *compensation*[2] of their father, the fourth part; *Ishtar-naḫrari*, the female slave, her value in money 11 shekels; therein (comprised) 5½ shekels of silver, the half, which *Ur-Duazagga* from his inheritance has paid to *Ur-DUN-PA-ea*; 1 *miriza* door, its money value 1½ shekel, 1 "head" bowl, its money value ½ shekel; a fourth (of a shekel) of silver which on account of the ..... ring *Ellil-lushag* has paid him, 1 *ṣi-na* door, 1 beam(?) 1 ....., of the house furniture the fourth part: the inheritance portion of *Ur-Duazagga* .....

The scheme of the partition documents is shown by No. 36 in a very precise form:

A. Enumeration of the inheritance:
ha-la-ba X

B. Enumeration of the inheritance:
ha-la-ba Y

C. *ibila-Z-ge-ne she-ga-ne-ne-ta in-ba-e-esh*
D. *(ŭ-kúr-shú lù-lù-ù-ra nu-gí-gí-dé) mu lugal-bi in-pá(d)-dé-esh*

The parts A., B. represent the grammatical object to the verb *in-ba(-(e)-esh* at the end of *c*; *ibila-Z-ge-ne* refers as apposition to the persons who are named at the

[1] The *ù* indicates that the apposition in li. 13 refers to li. 10, as well as to li. 11 and 12.
[2] Cf. *kú-babbar igi-te-bi*, 14 : 7.

end of their respective inheritance. The oath, the contents of which is not stated expressly in No. 44, is a mutual one: *lù-lù-ù-ra nu-gí-gí-dé.* The *scriptio plena lù-lù-ù(r)-ra* is a (not always occurring) characteristic feature of the *Nippur* tablets, while those from *Sippar* have *lù-lù-ra.* With the exception of No. 32, no use is made of the formula *gù—mà-mà,* "to make a claim to some object," since the purpose of the document is primarily to fix the mode of dividing, which shall not be altered again (*gí-gí,* "to turn, to upset, to undo"). Cf. later.

A special feature of the partition documents is the use of a separating line which marks off the portions of the different heirs, and thus makes the document more perspicuous. On No. 44 the line, for which there was no room left on the reverse, is even placed on the uninscribed lower edge. This shows that the line was considered to form a part of the scheme. Usually it seems to have been placed below the line of writing which begins with *ḫa-la-ba,* but on Nos. 1, 23 and 32 it is above the line, from which on Nos. 1 and 23 it is moreover separated by a small blank space. On No. 32 it is written only after the last portion; while on No. 43 it is in that place omitted.

Of special interest is the document No. 43, because it partly records the mode of a division already effected (the enumerated heterogeneous portions of the two heirs, nephew and uncle, are to balance each other), and partly fixes the mode of the future division of the rest of the inheritance (consisting of house, field and garden, which shall be divided into equal parts): *ni-ba-e-ne,* "they shall divide."[1] But it seems that all partition documents more or less were of a similar preliminary character. Apparently their aim was in the first place to furnish the legal forms which authorized the heirs to dispose of their inheritance without being thwarted by the rights of the co-heirs, while a definitive settlement was left to later agreements between the different parties. For this fact an instructive example is found in the group of contracts Nos. 32–35. No. 32, dated *Tashritu* 17th, records the division of a house among four brothers, but in Nos. 33–35, dated *Araḫ-samna* 9th and 21st and *Kislimu* 5th respectively, the eldest brother buys back all the shares of the house that had fallen to his co-heirs.[2] This accounts also for the fact that in division documents we find the houses quite mechanically dissected into as many pieces of equal size as, it seems, was desirable. Thus in No. 44 a new house and an old one are both divided into

[1] Cf. the similar provision in adoption documents. *Ni-ba-e,* plur. *ni-ba-e-ne,* is the future to *in-ba,* pl. *in-ba-esh.* Cf. *ni-lá(l)-e, ni-lá(l)-e-ne,* 56 : 16, and *in-lá(l)*; *ni-ág-e* (in Nippur texts only *al-ág-e,* 15 : 11, 17 : 8, 50 : 10, 63: 9) and *in-ág*; *ni-dū-e,* "he shall build," 14 : 13, and *in-dū.*

[2] Compare the similar case in M. 49 where two brothers exchange parts of their inheritance.

halves. In No. 32 one house is first divided into two halves, and then one of these halves again into four parts of equal size.[1]

Attention may be called to the part which the eldest brother plays in the partition documents. He has an equal share with his brothers, but receives in addition a preference portion which in the document always heads the enumeration of his inheritance. In No. 26 it is even separated from the portion due him as a son, by means of a line. The technical term is *sib-ta mu-nam-shesh-gal-la-shú*, "preference title on account of the position as eldest brother." For the Semitic equivalent (*zittu*) *elâtu* see II *R.* 9, 76, and Meissner in *A. P. R.*, p. 2.

The proportional amount of the preference portion cannot be exactly determined because of the broken condition of the tablets in question; but from No. 32, provided we are allowed to generalize because of this instance, it would seem that it amounted to one-half of the inheritance; the number in li. 1 is probably to be restored as $1\frac{1}{3}$, equal to 4 times $\frac{1}{3}$, *i.e.*, the sum of the regular portions of all heirs. The same mode of dividing we find in 26, I, 10–13 (*shu-ri-a-bi*), compared with 26, I, 29–31; II, 10–12; III, 12–13 (*shu-ri-a—igi-4-gál-bi*), but our right to quote this instance may be questioned because the item given there figures as the *sib-ta* from another item; the amount of the other items of the *sib-ta* in this document, as far as they are preserved, differs considerably and is much less than the regular portions. Though it is thus impossible to arrive at a definite result in this question, this much seems to be certain, that the amount of the *sib-ta* was in some way or other a fixed one, because in adoption documents where two persons are adopted as brothers, it is provided that they shall divide the inheritance into equal parts after the eldest brother has taken his preference portion; no information being given as to the amount of the latter.

While the *sib-ta* generally was rated from the various items of the inheritance,[2] one object seems to have formed an integral part of the *sib-ta*, viz., the *^{gish}banshur zag-gu-la*, written also *zag-gú-lá*, in Akkadian *pashshur sakki*. This kind of bowl (plate or kind of table?) occurs in the preference portion of the eldest brother in all documents except No. 1, its place being always at the end (26, I, 15; 32 : 3, 43 : 3). Notice furthermore that in no document its money value is noted, while this is done 26, III, 20, with a *^{gish}banshur sag-DU* given to a younger brother.

[1] Nevertheless this custom would not have arisen unless it had been founded on actual conditions, and we must, therefore, conclude that the Babylonian houses, which as far as we can judge from the present remains consisted of walls of sun-dried bricks, over which the beams of the roof were spread, could easily be divided into several parts by building boundary walls across them. That this procedure was actually practiced we may infer from the fact that several times mention is made of boundary walls in the common possession of two neighbors.

[2] This is expressly stated in adoption documents, where it shall be taken from house, field and all household furniture; cf. also *sib-ta nam-gala ù nam-shutug é-^{d}[Nin-sun]*, 26 : 13.

Apart from the privilege of the eldest brother, the principle was followed that brothers divided the remainder into equal parts: *ur-a-sì-ga-bi in-ba-esh* (*ni-ba-e-ne*); *ur-a-shú sì-ga-bi in-ba-esh*, 23 : 23, 43 : 34, 16 : 10.[1]

The following scheme of partition documents from Tell Sifr (*S.* 25 and 26, 52, 91) corresponds in its construction on the whole to that used in Nippur:

A. *a.* Enumeration of the inheritance: *ḫa-la* ∀ X
b. Enumeration of the inheritance: *ḫa-la* ∀ Y
c. (*dumu-me-esh* Z, S. 52, 21)
i-na mi-it-gu-ur-ti-shu-nu iz-ga-am i-du-u-ma
ḫa-la é ad-da-a-ni ni-ba-e-ne
B. *ŭ-kúr-shú*, etc.

Here the future actual division is distinguished from the legal fixing of the respective shares. "In mutual agreement they allotted the shares and shall (later on) divide the inheritance of the house of the fathers."

At *Sippar*, however, it was the custom to furnish the heirs with deeds, in which the portions of all persons participating in the division were not put down, but only the portion of the person for whom the document was drawn up, followed by an addition like this: *mi-im-ma an-ni-im* | *ḫa-la* X | *sha itti* Y, Z, etc. | *a-aḫ-ḫi-shu i-zu-zu zi-zu ga-am-ru* | *i-na ba-shi-tim sha i-li-a-am* | *mi-it-ḫa-ri-ish i-zu-uz-zu* | *ŭ-kúr-shú lù-lù-ra gù-nu-um-mà-mà-a mu* ^{d}*Babbar* ^{d}*Marduk K lugal it-mu-u*—"all this, the inheritance of X, which he divided with Y, Z, etc., his brothers, has been definitively allotted. The property which (later) shall turn up, they shall divide into equal parts," etc. (*R.* 28), or *mi-im-ma an-ni-im* | *ḫa-la* X *um-mi-shu* | *sha* Y *itti aḫ-ḫi-shu il-ku-u aḫ-ḫu-shu* | *u-ul i-ra-ga-mu-shum*, *R.* 50*b*, 11–15, or the like.

V. Adoption Documents (4, 24, 28, 57).

No. 24.

A. *a.* ∀ *Ì-lí-i-din-nam shesh-gal*
ù Ìl-lí-um-ma-ti shesh-a-ni
∀ *Éa-i-din-nam dumu Ib-ku-Ishtar*

[1] IV *R.*, 13 : 1*b*, *ur-a-si-ga* = *miṯharish*, "in the same way," *ishtenish* (*ur-bi* = *miṯharish*), "in one (and the same) way" (*Br.* 11259 and 11261); cf. *mi-it-ḫa-ri-ish i-zu-uz-zu*, *S.*, 105 : 5, 6; *R.*, 28 : 19, 23; *C. H.*, 16 : 21, 22. The connection *ur—sig* occurs also in *ka-ur-a ne-in-sì-ga*, "who made them one mouth, subdued them" = *mu-ush-te-esh-mi*, Samsu-iluna, li. 38 and 39 (more closely rendered by the phrase *pâ ishten ushashkin*); cf. also *bal ka-ur-sig-ki*, Warad-Sin, Canephore, 2 : 10. For the signification of *miṯharish* cf. *miḫru*, "the equivalent, the same as." For the reading *ur* see *ur-ri-esh* = *ish-te-nish*, Reisner *S. B. H.*, No. 44, Rev., 29 : 30.

ù Ku-ri-tum dam-a-ni
nam-dumu-ni-shú ba-da-an-ri
b. nam-ibila-a-ni-shú in-gar(-ri-esh?)
B. *é a-shag nig-ga a-na-me-a-bi*
shesh-gal sib-ta-na
shu-ba-ab-te-gá-e-en
ur-a-shú sì-ga-bi ni-ba-e-ne
C. *a. ŭ-kúr-shú tukundi-bi*
[▽] *Ĭ-lí-i-din-nam shesh-gal*
ù Ĭ-lí-um-ma-ti shesh-a-ni
▽ *É-a-i-din-nam ad-da-na-ra*
ù Ku-ri-tum ama-na-ra
nu ad-da-mu nu ama-mu
ba-an-na-gù-esh
é a-shag nig-ga a-na-me-a-bi
ba-ra-ĕ-ne-esh
ù kú-shú ba-ab-sì-mu-ush
b. ù tukundi-bi É-a-i-din-nam
ù Ku-ri-tum dam-a-ni
▽ *Ĭ-lí-i-din-nam dumu-na-ra*
ù Ĭ-lí-um-ma-ti shesh-a-ni
nu dumu-me ba-an-na-gù-esh
é a-shag nig-ga a-na-me-a-bi
ba-ra-ĕ-ne-esh
ù 1 ma-na kú-babbar ni-lá(l)-e-ne
D. *she-ga-ne-ne-ta*
mu lugal-bi in-pá(d)-dé-esh

Ili-idinnam, the elder brother, and *Iliummati*, his brother, *Ea-idinnam*, son of *Ibku-Ishtar* with *Kuritum*, his wife, has adopted as his children; his heirs he has made them. House, field and all property they shall divide into equal parts after the elder brother shall have received his preference portion. In future when *Ili-idinnam*, the elder brother, and *Iliummati*, his brother, say (either of them) to *Ea-idinnam*, his (= their) father, and to *Kuritum*, his (= their) mother: "Not art thou my father," "not art thou my mother," they shall forfeit house, field and all property and shall be sold for money. But also when *Ea-idinnam* or *Kuritum*, his wife, say (either of them) to *Ili-idinnam*, his (= their) child, and to *Iliummati*, his brother: "Not art

thou our child," they shall forfeit house, field and all property, and, in addition, shall pay one mine of silver. In mutual agreement they have sworn by the name of the king.

No. 28.

A. *[Ib-]ku-sha dumu An-a[zag-sha]*
É-a-ta-a-a-ar dumu .....[....]
nam-ibila-ni-shú ba-an-d[a-ri]

B. *a.* *ud nam-ibila-ni-shú ba-an-da-ri-a*
4 she-gur(?) ḫar(?)-ra Ib-ku-sha ad-da-ni
∇ É-a-ta-a-a-ar in-SU

b. *α.* *gibil-bi-shú-a-an Ib-ku-sha ad-da(?)* .....
∇ É-a-tu-ra-am dumu sal-nitalam-ni (.....)
ù É-a-ta-a-a-ar dumu shu-ti-ra (.....)
ḫa-la in-ne-en-ba

β. *15 gìn é-dū-a da é Ib-ku-É-a dumu An-azag-sha*
1 gan a-shag [d]En-lil-gar-ra us-a-rá Ib-ku-É-a
nig-gú-na é-a shu-ri-a-bi-shú
ḫa-la-ba É-a-tu-ra-am

γ. *15 gìn é-dū-a da é É-a-tu-ra-am shesh-a-ni*
1 gan a-shag [d]En-lil-gar-ra us-a-rá É-a-tu-ra-am shesh-a-ni
nig-gú-na é-a shu-ri-a-bi-shú
ḫa-la-ba É-a-ta-a-a-ar shesh-a-ni

C. *a.* *2⅔ she-gur 3 ma-na sìg 3 qa iá-gish*
á mu-ū-a-shú
2⅔ she-gur 3 qa iá-gish 3 ma-na sìg
á mu-ū-a-shú
∇ É-a-tu-ra-am ù É-a-ta-a-a-ar
∇ Ib-ku-sha ad-da-na-ra
in-na-ab-kal-la-gí-ne

b. *ibila lù nu-mu-na-ab-kal-la-gi*
nam-ibila-ni-ta ba-ra-ĕ-ne

D. *she-ga-ne-ne-ta mu lugal-bi in-pá(d)-dé-esh*

Ibkusha, son of *Anazagsha*, has adopted *Ea-taiiar*, son of (?) ....., as his heir. At the time when he adopted him as his heir, *Ibkusha*, his father, ...

has *given*(?) to *Ea-taiiar* four gar of *interest* grain. Again,[1] *Ibkusha*, the father, has distributed the inheritance to *Ea-turam*, the son by his wife, and to *Ea-taiiar*, the adopted son. 15 *gin* of built house, on one side adjoining the house of *Ibku-Ea*, son of *Anzagsha*; 1 acre of *Enlil-garra* field, lengthwise adjoining *Ibku-Ea;* of the property in the house one-half:[2] the inheritance portion of *Ea-turam*. 15 gin of built house, lengthwise adjoining the house of *Ea-turam*, his brother; 1 acre of *Enlil-garra* field, lengthwise adjoining *Ea-turam*, his brother; one-half of the property in the house: inheritance portion of *Eataiiar*, his brother. $2\frac{2}{3}$ gur of grain, 3 mines of wool and 3 qa of oil as yearly payment[3] *Ea-turam* and *Ea-taiiar* shall each pay to *Ibkusha*, their father. The heir who will not pay his sustenance shall forfeit his heirship. In mutual agreement they have sworn by the name of the king.

No. 57.

A. ∀ *Ṭa*[4]*-ab-ba-la-du dumu E-til-bî-*^{d}*Shamash*
∀ *Be-el-ti-ia dam-a-ni*
∀ *Ḫa-bil-a-ḫi nam-dumu-ne-ne-shú ba-an-da-ri*

B *a.* *é a-shag nig-ga é-a-gál-la a-na-ne-a-bi*
∀ ^{d}*Nin-IB-ga-mil shesh-gal sib-ta-na*
shu-ba-ab-te-gá
ur-a-sì-ga-bi ni-ba-e-ne

b. *a-na kishib nam-ibila* ∀ *Ab-lum gala*
garza a-shag é ù gish-sar ∀ *Ḫa-bil-a-ḫi*
∀ ^{d}*Nin-IB-ga-mil shesh-a-ni*
gù-nu-um-mà-mà-a

C. *a.* *tukundi-bi Ṭa-ab-ba-la-du*
ù Be-el-ti-ia dam-a-ni
∀ *Ḫa-bil-a-ḫi dumu-ni-ra*

[1] *Gibil-bi-shú-a-an*, 10 : 20 *gibil-bi-esh-a-an*, is composed of *gibil-bi-shú* (= *ana eshshûtishu* = "*aufs neue*") and the iterative element *a-an* = *ám*. The simple "*auslaut*" *sh*(*u*) as well as the compound "*auslaut*" *shuan—sham* passed over into the Semitic Babylonian, the former as the common adverbial ending *ish, ash*, the latter as the iterative ending *sham*(*ma*) in *esh-shi-sha-am-ma*, "again, anew," *R.* 6 : 13; in *ûmisham*, "daily" and *shattisham*, "yearly." Compare also *ḫar-shú-a-an*, "on account of all this," *Samsu-iluna*, 24.

[2] *Shuria-bi-shú* is an adverbial expression formed like *gibil-bi-shú* with the postposition *shú*. The Sumerian construction can be rendered more closely in German: "*Das Hausgeraet zur Haelfte.*" The determinative element *bi* in such adverbial formations is rendered in the Semitic Babylonian by means of the possessive pronoun, *e.g.*, *ana siḫirtishu* (to which compare in Hebrew *lebaddô*)

[3] Cf. *á-mu-u-a*, 29 : 10.

[4] The value *ṭa* for *SHAR* (from the Semitic *ṭâbu*) ensues from the often occurring *ba-al-ṭa-at* = perm. fem. sing. Cf. No. 70 : 15; *C. T.*, VI, 26*a* : 14, 30 : 20; VIII 20 *c*, *g*., etc.

dumu nu-me-en ba(-e)-ne-in-gù-ush
½ ma-na kú-babbar ni-lá(l)-e-ne
b. ù tukundi-bi Ḫa-bil-a-ḫi
ᵞ Ṭa-ab-ba-la-du ù Be-el-ti-ia
ad-da nu-me-en ama nu-me-en
ba-ne-en-gù-ush
DUBBIN-al-tar-ru-ne
kara-an-ni-íb-dū-e
ù kú-shú ba-ab-sì-mu-ne

Ṭab-balaṭu, son of *Etel-bî-Shamash*, (and) *Beltia*, his wife, *have* adopted *Ḫabil-aḫi* as their son. House, field and all property that exists in the house, after *NinIB-gamil*, the elder brother, shall have received his preference portion, they shall divide into equal parts. To the sonship document of *Ablum*, the *kalû*-priest, the temple income, the field, the house and the garden of *Ḫabil-aḫi*, *NinIB-gamil*, his brother, shall make no claim. When *Ṭab-balaṭu* and *Beltia*, his wife, say to *Ḫabil-aḫi*, *their* son: "Son not art thou," they shall pay half a mine of silver. But when *Ḫabil-aḫi* says to *Ṭab-balaṭu* and *Beltia*: "Father not art thou, mother not art thou," *they* may mark him with the thumb-nail mark(?), put an unsalable slave's mark upon him or even sell him for money.[1]

No. 4.

A. *a. ᵞ A-wi-ir-tum dumu-sal Ḫu-pa-tum*
ki Ḫu-pa-tum ad-da-ni
ù Ru-ba-tum ama-a-ni-ta
ᵞ Sha-lu-ur-tum dam Í(nim)-ᵈNannar-ge
nam-dumu-sal-a-ni-shú
ba-da-an-ri
b. 1⅔ gìn kú-babbar
kú-nam-eḫi-a-ni-shú
ᵞ Sha-lu-ur-tum-ge
Ḫu-pa-tum-ra
in-na-an-lal

[1] Cf. *dubbin mi-ni-in-AG-a | gár-ra-ni* (thus instead of *ash*?) *mi-ni-in-dū-e | ù kú(-babbar)-ga-ash mi-ni-in-sì*, V *R.* 25, III, 26 : 28 = *u-g[a-la]-ab-shu | ab-bu-ut-tum i-sha-ak-kan-shu | ù a-na kaspi i-na-am-din-shu.* The enumerated procedures represent punishments of rising severity. *C. H.*, 8*a* : 43–59 forbids in the case in question to sell for money and allows only the *abuttam shakânu*. The grammatical correctness of the verbal forms in lis. 21–23 may be doubted. Cf. also the wrong plural infix, resp. the wrong plural ending in *banengush*, lis. 15 and 20. Perhaps we should read *altarrude* and *babsimude* and correspondingly alter the translation.

B. *a.* ∇ *A-wi-ir-tum-ge*
KARA-LIL al-dū-ni-ma
b. ∇ *Sha-lu-ur-tum ama-a-ni*
gar-an-ni-ib-kú-a
C. *a. tukundi-bi* ∇ *A-wi-ir-tum-ge*
Sha-lu-ur-tum ama-a-ni(-ra)
ama-mu nu-me-en ba-na-an-gù
kú-shú sì-mu-dam
b. ù tukundi-bi
∇ *Sha-lu-ur-tum-ge*
∇ *A-wi-ir-tum dumu-sal-a-ni-ra*
dumu-sal-mu nu-me-en ba-na-an-gù
10 gìn kú-babbar ni-lá(l)-e
ù kú-nam-ḫi-a-ni-shú
ba-ra-ĕ-ne
D. *mu lugal-bi in-pá(d)*

Awirtum, the daughter of *Ḫupatum*, from *Ḫupatum*, her father, and *Rubatum*, her mother, *Shalurtum*, wife of *I(nim)-Nannar*, has adopted as her daughter. $1\frac{2}{3}$ shekels of silver as money (compensation) for her adoption *Shalurtum* has paid to *Ḫupatum*. *Awirtum* shall be made a votary and then she shall let *Shalurtum*, her mother, eat her prebend.[1] When *Awirtum* says to *Shalurtum*, her mother: "My mother not art thou," she shall be sold for money.[2] But when *Shalurtum* says to *Awirtum*, her daughter: "My daughter not art thou," she shall pay 10 shekels of silver and shall forfeit the money for her adoption. By the name of the king she has sworn.

The scheme of adoption documents consists of (1) the adoption proper; (2) the regulation of the position of the adopted with regard to the property; (3) provisions concerning the solution of the adoption contract; (4) oath.

A. The technical term for "to adopt" is *nam-dumu-ni-shú* (No. 57), *nam-ibila-ni-shú* (No. 28) or *nam-dumu-sal-a-ni-shú* (No. 4) *ba-da-an-ri* or *ba-an-da-ri*. No. 24 distinguishes expressly between *nam-dumu-ni-shú ba-da-an-ri* and *nam-ibila-a-ni-shú in-gar*, and it is evident that a difference "*in re*" corresponds to this distinc-

[1] To the combination of *gar* and *kú* compare the compound *gar-kú-a* (Reisner, *Telloh*, 101, IV, 7) and Br. 11997 and 11954.

[2] The formation *lali-dam* is not determined as to the *genus verbi*; it usually designates a future action; *dam* is to be analyzed as *de-a-an*.

tion of terms, the first kind of adoption giving the person concerned only the right to be brought up and kept like a child (*dumu, mâru*) in the house, the latter conferring also the right of inheriting; *ibila, ablu* therefore has the meaning of "heir."[1] In No. 28 we find the contracted formula *nam-ibila-ni-shú ba-an-da-ri.*

Instead of the usual formula: X | Y[2] | *nam-dumu-ni-shú*, etc., *ba-da-an-ri*, No. 4, exhibits a scheme closely corresponding to a deed of purchase:

a. X (= object of adoption) | *ki*-Y *ad-da-ni*-(etc.)-*ta* | Z-*ge* | *nam-dumu-sal-a-ni-sú* | *ba-da-an-ri*

b. x *gìn kú-babbar* | *kú-nam-ḫi-a-ni-shú*[3] | Z-*ge* | Y-*ra* | *in-na-an-lá*(*l*)

This is explained by the different legal position held by the adopted, who as a girl, and probably still a child, does not possess the right of disposing of herself, and therefore is rated rather like a useful help, for whose cession an indemnification must be paid: technical term *kú-nam-ḫi*, "money (indemnification) for the bringing up."[4]

B. The regulation of the rights of the adopted to the property was subject to agreement, but in most cases the general rule concerning the right of inheritance seems to have been applied also to the adopted, *i.e.*, it was provided that the brothers divide the inheritance into equal parts after the eldest had received a preference portion. Therefore in our documents the adopted, when more than one, and provided there was not already a natural heir, are introduced at once as X *shesh-gal* and Y *shesh-a-ni*. This formula seems to be peculiar to Nippur contracts, for in Sippar we find the express statement that of more than one adopted, one shall be the *aḫu* resp. *mâru rabû*. Cf. *M.*, 94 : 13. No. 4 contains at this place a provision as to the employment of the adopted girl, and the use to be made of her income. See for a similar provision made in Cassite times, Clay, *B. E.*, Series A, XIV, 40 : 6–8: *shum-ma a-na mu-tim i-nam-din-shi* | *shum-ma ḫa-ri-mu-ta ib-bu-us-si* | *a-mat-sa u-ul i-sha-ak-ka-an*, "be it that she gives her to a husband, be it that she makes her a votary, her slave she shall not make her."

C. The provisions as to the solution of the adoption contract show the casuistic form of the laws in the *Code of Ḫammurabi*, known in Sumerian also from the so-called Sumerian family laws. The various directions of these latter reoccur in our documents, although with considerable grammatical and often material variations.

[1] Cf. Ungnad, *O. L. Z.*, IX, col. 462–465.

[2] The *ge* denoting the grammatical subject is found in No. 4, but not in the other adoption documents, which moreover are very careless in the distinction of plural and singular endings, infixes and suffixes.

[3] The following and the preceding lines differ from that of the corresponding lines in purchase deeds.

[4] *Eḫi* = *liqûtu, tarbûtu*, concr. the child which is brought up; *nam-eḫi* = *liqûtu, tarbîtu*, abstr. the adoption, the bringing up of a child.

They were evidently put together either for accomplished scribes or for those who were learning to write, to serve as patterns for the corresponding parts in adoption documents (law 1–4), marriage contracts (law 5 and 6) and contracts of hiring (law 5). This is very evident from the line which heads the collection of laws: *ŭ-kúr-shú ŭ-na-me-shú*, "in future, always," which is not quite suitable for a collection of laws, since laws are given in the first place for the present (*Ḫammurabi* begins his code of law with *i-nu-mi-shu*, "now," *C. H.*, 5 : 25), not for the future.

D. The oath which is omitted in No. 57 is a mutual one (*shĕ-ga-ne-ne-ta*) when the adopting and the adopted are the negotiating parties (Nos. 24, 28); in No. 4 it is taken only by the adopting priestess who concludes the contract with the parents of the adopted.

The great number of adoptions and the fact that adults, and often more than one, are adopted show that in Babylonia adoption formed a kind of business transaction by which not only the adopted, but also the adopting person gained an advantage. This consisted primarily in the help which he had from the adopted, and which he needed especially at his age when he could no longer earn his sustenance himself. This becomes very evident from No. 28, which determines the exact amount of the sustenance which the adopted, and the legitimate son have to give to their father, and from No. 4 where the adopting priestess secures for herself the benefit of her adopted daughter's sustenance.

The document No. 57 combines adoption, division of an inheritance, and obligation to pay annuities. Such combinations are a characteristic feature of Nippur documents, while in or near Sippar, as we have seen already in connection with the division contracts, separate documents for each party were drawn up, in which only the individual rights that a person had secured were set forth. As an example of such an independent document of the character last mentioned, see *C. T.*, VIII, 37*a*: 1. *she-gur-ba* 2. *3 qa iá-gish-ba* 3. *igi-4-gál kú-babbar sìg-ba* 4. *i-na mu-1-kam* 5. *a-di A-bi-ra-tum* 6. *ba-al-ṭa-at* 7. *3* isin $\frac{1}{30}$ *zid-da 1 uzu*(?) 8. ▽ *Erish-ti-*^{d}*Shamash* 9. *mârat A-lí-wa-aq*(*-rum*) 10. *i-ta-na-di-shi-im* 11. *mu* ^{d}*Babbar* ^{d}*A-a* ^{d}*Marduk* 12. *ù Ḫa-am*[*-mu-ra-bi*] 13. *in-pá*(*d*); *i.e.*, a rate of 1 gur of grain, a rate of 3 qa of oil, a rate of $\frac{1}{4}$ (shekel) of silver for wool (and) at three feasts (of *Shamash*) 10 qa of flour and 1 piece of meat, as long as *Abiratum* shall live, *Erishti-Shamash* shall give her.

VI. Marriage Contracts (40 and 58).

No. 40.

A. ∇ ^{d}*En-lil-id-zu nu-ésh* ^{d}*En-lil-lá dumu Lugal-á-zi-da*
∇ *Ama-sukkal dumu-sal* ^{d}*Nin-IB-ma-an-sì-ge*
nam-dam-shú ba-an-tug

B. *19 gìn kú-babbar* ∇ *Ama-sukkal-ge*
∇ ^{d}*En-lil-id-zu dam-a-ni-ra*
in-na-ni-in-tur

C. *a. ŭ-kúr-shú tukundi-bi* ∇ ^{d}*En-lil-id-zu-ge*
∇ *Ama-sukkal dam-a-ni-ra*
dam-mu nu-me-en ba-na-an-gù
19 gìn kú-bi gur-ru-dam
ù ½ *ma-na kú-dam-tág-ni-ra ni-lá(l)-e*

b. ù tukundi-bi ∇ *Ama-sukkal-ge*
∇ ^{d}*En-lil-id-zu dam-a-ni-ra*
dam-mu nu-me-en ba-na-an-gù
19 gìn kú-bi ba-ra-ĕ-ne
ù ½ *ma-na kú-babbar ni-lá(l)-e*

D. *she-ga-ne-ne-ta*
mu lugal-ur-bi in-pá(d)-dé-esh

Enlil-idzu, priest of *Enlil,* son of *Lugal-azida,* has taken *Ama-sukkal,* daughter of *NinIB-mansi,*[1] to wife. 19 shekels of silver *Ama-sukkal* has brought in to *Enlil-idzu,* his wife. In future, when *Enlil-idzu* says to *Ama-sukkal,* his wife: "My wife not art thou," he shall return the 19 shekels of money, and, in addition, pay half a mine as her divorce money. And when *Ama-sukkal* says to *Enlil-idzu,* her husband: "My husband not art thou," she shall forfeit the 19 shekels of money, and, in addition, pay half a mine of silver. In mutual agreement they have both sworn by the name of the king.

No. 48.

A. 1. ∇ *A-wi-li-ia dumu Warad-*^{d}*Sin*
∇ *Na-ra-am-tum dumu-sal* ^{d}*Sin-na-tum*
nam-dam-shú in-tug

2. ∇ *I-bi-*^{d}*En-lil ibila shesh-gal Ilu-shu-ib-ni-shu shesh-a-ni*
ù Ì-lí-ma-a-bi shesh-a-ne-ne ∇ *A-wi-li-ia-ge*
∇ *Na-ra-am-tum dam-a-ni-ra nam-ibila-ni-shú in-na-an-sì*

[1] The postposition *ge* makes *Ama-sukkal* the subject. But this can hardly have been the intention of the scribe, he probably having misplaced *ge,* intending it to follow ^{d}*En-lil-id-zu,* etc.

B. 2. ∀ *I-bi-^{d}En-lil ibila shesh-gal Ilu-shu-ib-ni-shu shesh-a-ni*
ù Ì-lí-ma-a-bi shesh-a-ne-ne
é a-shag gish-sar geme arad nig-ga é-a-gál-la
∀ *A-wi-li-ia ad-da-ne-ne-ge*
shesh-gal sib-ta-na shu-ba-ab-te-gá-a-an
ur-a-sì-ga-bi ni-ba-e-ne

C. 1. *tukundi-bi* ∀ *A-wi-li-ia Na-ra-am-tum dam-a-ni-ra*
dam-mu nu-me-en ba-na-an-gù ½ *ma-na kú-babbar ni-lá(l)-e*
tukundi-bi ∀ *Na-ra-am-tum A-wi-li-ia dam-a-ni-ra*
dam-mu nu-me-en ba-na-an-gù dubbin al-tar-ru-ne kú-shú ne-ib-sì-mu-ush

2. *tukundi-bi* ∀ *I-bi-^{d}En-lil Ilu-shu-ib-ni-shu*
ù Ì-lí-ma-a-bi shesh-a-ne-ne Na-ra-am-tum ama-ne-ne-ra
ama-me nu-me-en ba-na-an-gù-ush
nig-ga A-wi-li-ia ad-da-ne-ne-ge ba-ra-ĕ-ne-en-ne-en
tukundi-bi ∀ *Na-ra-am-tum I-bi-^{d}En-lil*
∀ *Ilu-shu-ib-ni-shu ù Ì-lí-ma-a-bi dumu-ne-ne-ra*
dumu-mu-mésh nu-me-en ba-na-an-gù
nig-ga A-wi-li-ia dam-a-na-ge ba-ra-ĕ-ne

D. ∀ *Na-ra-am-tum shag g[a* . . . . . .]
[. . . . . *n]am-ibila* [ ]
[*mu-a* $2\frac{2}{5}$ *she-gur 6* [*ma-na sìg* . . . . *qa iá-*] *gish*
∀ *I-bi-^{d}En-lil ibila shesh-gal Ilu-shu-ib-ni-shu*
ù Ì-lí-ma-a-bi [*shesh-a-ne-*]*ne*
∀ *Na-ra-am-tum ama-ne-ne-ra in-na-ab-kala-gí-ne*
ibila she-ba iá-ba ù sìg-ba nu-mu-na-ab-kala-gí
nig-ga A-wi-li-ia ad-da-na-ge ba-ra-ĕ-ne

E. *she-ga-ne-ne-ta mu lugal-bi in-pá(d)-dé-esh*

Awilia, son of *Warad-Sin,* has taken *Naramtum,* daughter of *Sinatum,* to wife. *Ibi-Enlil,* the heir (and) elder brother, *Ilushu-ibnishu,* his brother, and *Ilima-abi,* their brother, *Awilia*[1] has given to *Naramtum,* his wife, as sons. *Ibi-Enlil,* the heir (and) elder brother, *Ilushu-ibnishu,* his brother, and *Ilima-abi,* their brother, shall divide house, field, garden, maid-slave, man-slave and the property that exists in the house of *Awilia,* their father, into equal parts after the eldest brother shall have taken his

[1] This document uses *ge* only here (but not, *e.g.,* in li. 1, 13, 15, etc.) to denote the subject, while else it designates with *ge* the genetive (li. 10, 20, 24, 32).

preference portion. When *Awilia* says to *Naramtum*, his wife: "My wife not art thou," he shall pay ½ mine of silver. When *Naramtum* says to *Awilia*, her husband: "My husband not art thou," they shall mark her with the thumb-nail mark(?) and sell her for money. When *Ibi-Enlil*, *Ilushu-ibnishu* and *Ilima-abi*, their brother, say to *Naramtum*, their mother: "Our mother not art thou," they shall forfeit the property of *Awilia*, their father. When *Naramtum* says to *Ibi-Enlil*, *Ilushu-ibnishu* and *Ilima-abi*, her children: "My sons ye are not," she shall forfeit the property of *Awilia*, her husband. *Naramtum* ..... In the year $2\frac{2}{3}$ gur of grain, 6 mines of wool and ..... qa of oil *Ibi-Enlil*, the heir (and) elder brother, *Ilushu-ibnishu* and *Ilima-abi*, their brother, shall give to *Naramtum*, their mother, as sustenance. If a son will not give her the grain, oil, and wool installments as sustenance, he shall forfeit the property of his father. In mutual agreement they have sworn by the name of the king.

The scheme of the marriage contracts corresponds in its four parts—(1) the marriage proper (treating of the persons); (2) the dowry (treating of the property); (3) the break of the contract; (4) oath—as well as by the formulating of the single parts, entirely to that of the adoption documents, both kinds of treaties being also "*in re*" closely related to each other, as they both belong to the family law.

A. The technical term for "to marry," *nam-dam-shú in-tug* (48 : 3), "he has taken into wifehood," *nam-dam-shú ba-an-tug*, "he has taken for himself,"[1] etc., shows the same formation as *nam-dumu-shú ba-da-an-ri*.

B. The technical term for "to bring as a dowry" is *in-na-ni-in-tur*, "she has brought in,"[2] the same as in German, "*einbringen*;" in Sippar documents, the more explicit term, *ana bît* X (*R.*, 101 : 18, husband; *R.*, 84 : 39, father of the husband), *usherib*,[3] is used.

C. Cf. the adoption documents.

D. The oath is a mutual one (*she-ga-ne-ne-ta mu lugal(-ur-)bi in-pá(d)-dé-esh*).[4]

No. 48 is a combination of marriage contract, adoption document and obligation to pay annuities, inasmuch as the wife is given by her husband also the legal rights of a mother over the sons of his former marriage by making them her children (*dam-a-ni-ra nam-ibila-ni-shú in-na-an-sì*). The principle followed in this

[1] Cf. *Z. A.*, XXI, p. 220.

[2] On the infix *ni*, "therein, thereinto," cf. *Z. A.*, XXI, pp, 232–236.

[3] Subject the father of the bride; *R.* 101 : 19, *u-she-ri-bu-shi* (object = the bride).

[4] *ur* = *mithârish*, *ishtenish*, *Br.*, 11259, 11261, is as adjective connected with *mu-lugal* (object), not with the predicate.

combination is the juxtaposition of corresponding parts (A. 1, and 2, 1, C. 1 and 2). The mother acquires the right to be sustained by her sons after they have inherited the property of their father. The amount of the sustenance is fixed (D).

VII. A Manumission Document.

No. 8.

A. *a.* ▽ *Du-shu-ub-tum NIN(EL, SAL-?)-DINGIR (?)*
d Shu-zi-an-na
dumu-sal Dúg-ga-a
▽ *Ishtar-ra-bi-a-at geme-ni-im*[1]
ama-ar-gí-ni in-gar
b. sag-ki-ni in-láḫ-láḫ
c. BI(?) nam-geme-ni in-bi
d. kishib nam-el-la-ni-shú in-na-an-tág

B. ▽ *Ishtar-ra-bi-a-at-ge*
▽ *Du-shu-ub-tum nin-a-ni-ra*
10 gìn kú-babbar
in-na-ni-in-tur

C. *ŭ-kúr-shú* ▽ *I-bi-d En-lil*
ù A-me-ir-tum SAL + KU-a-ni
ibila ▽ *d Nanna(r)-zi-mu*
ù Du-shu-ub-tum-ge-ne
▽ *Ishtar-ra-bi-at-ra*
gù-nu-um-mà-mà-a

D. *mu lugal-ur-bi*
in-pá(d)-dé-esh

Dushubtum, the priestess(?) of *Shuzi-anna*, the daughter of *Duggâ*, has manumitted *Ishtar-rabiat*, her maid-slave; her forehead she has cleansed; the ..... of her slavedom she has pronounced; a document on her cleansing she has given her. *Ishtar-rabiat* has brought in to *Dushubtum*, her mistress, ten shekels of silver. In future shall *Ibi-Enlil* and *Amertum*, his sister, the heirs of *Nanna(r)-zimu* and *Dushubtum*, make no claim against *Ishtar-rabiat*. By the name of the king they both have sworn.[2]

[1] The scribe intended perhaps *mu-ni-im*.

[2] This document from Yokha shows several peculiarities. Notice the habit of leaving a blank space between wedge and name (li. 4, 9, 10 and 17) and between *igi* and name (li. 21–34); *DAM(?)-DINGIR(?)* instead of *SAL + ISHIB*; the mentioning of *Shuzianna* and the absence of the *bur-gul*.

The scheme consists of four parts: 1. The freeing. 2. The paying of a compensation in money. 3. Provision as to future claims. 4. Oath.

A. The technical term for to "set free" is *ama-ar-gí-ni in-gar* = *andurarshu ishkun*, "he has made his liberty." As formalities connected with this act are enumerated the following:

1. A religious ceremony, the cleansing of the forehead:[1] *sag-ki-ni in-láḫ-láḫ*, Sem. *bu-zu u-li-il*, *C. T.*, IV, 42*a*; only *ullil*, *R.*, 96 : 7; *C. T.*, II, 33 : 4; VIII, 29*a* : 6; 29*b* : 3; 48 : 5. The cleansing, which in all these cases appears as correlative to an adoption[2] of slaves, in the Yokha document, however, to a manumission, refers to religious cleanliness, as is also shown by the phrase *a-na* ^{d}*Shamash u-li-il-shi-na-ti*, *C. T.*, VIII, 29*a* : 6. This is a very important fact, because therefrom it would follow that slaves were not allowed to participate in the cult of free Babylonians. In V *R.* 47: 32*b* the same ceremony is described as a removing the *muttûtu*, *i.e.*, the slave mark which was placed on the forehead (*muttatu*), and as a removing the *abuttum*.

2. Whether the pronouncing of the dissolution of servitude represents a legal formality or a further religious act, perhaps the reciting of an exorcism, is difficult to say.

3. The legal formality of giving a document which authenticates the cleanliness. The term *kishib-tág* corresponds to, or, more correctly, was the model for the Semitic *kishippam* or *kunukkam ezêbu*,[3] literally "to leave one's seal impression" (in the possession of the other party).

B. The 10 shekels of silver, the equivalent paid for the manumission, represent about the value of a maid-slave, who, *e.g.*, in 20, III, 15, 16, is estimated at 11 shekels. In the other cases of "cleansing" the equivalent consists in the obligation to care for the adoptive parents. The term *in-na-ni-in-tur*, "she has brought in," is the same as that used in connection with the bringing of a dowry; here most probably "the bringing in" is meant in the commercial sense of yielding proceeds, returns, from which we may conclude that the maid-slave had to earn money for her mistress in such a way that part of the proceeds were credited to her.

C and D. Like in similar documents, the provisions against future claims are directed against the heirs of the former mistress. In this instance also the oath has been taken by them (*mu lugal-ur-bi iṇ-pá(d)-dé-esh*).[4]

[1] Ranke's view (*B. E.*, Series A, VI*a*, p. 29) that *bu-zu* refers to the pudenda is confuted by the Sumerian *sag-ki* = *pûtu*, *pânu*. *Láḫ-láḫ-ga*, *Br.*, 7927 = *ellu*.

[2] So expressly stated *R.*, 96, *sha* X *u-da-am-mi-ku-shi-ma a-na ma-ru-ti-sha ish-ku-nu-shi*.

[3] *Kunukkam ezêbu* (*C. H.*) shows that we have to read *kiship-pa-am*, not *dup-pa-am ush-te-zi-ib*, *C. H.*, 9*a* : 34.

[4] *Ur* does not refer to mistress and maid-slave, since the latter enters into no obligation, in which case we would also expect *she-ga-ne-ne-ta*. Moreover the parts C (no claim shall be made against the former slave) and D belong, like in purchase documents, closely together, and thus *ur* refers to the two children of the mistress.

VIII. Deeds of Loan.[1]

No. 22.

Loan of money.

A. *1 gìn kú-babbar másh-an-tug*
⅔ gìn 12 she shemir(?)
másh nu-ub-tug
ki Da-mi-iq-ì-lí-shu
dumu Na-ra-am-^{d}Sin-ta
ϒ Lù-^{d}Ama-a-ra-zu
dumu Ad-da-dug-ga nu-ésh-ge
shu-ba-an-ti

B. *mu-DU ud-ebur-ka*
kú ù másh-bi gur-ru-dam

No. 16.

Loan of grain with interest due in money.

A. *25 she-gur*
15 gìn kú-babbar másh-in-tug
ki ^{d}Nin-IB-ma-an-sì
dumu Da-mi-iq-ì-lí-shu-ta
ϒ Ḫa-ba-na-tum ù-^{d}Da-mu[-. . . . . .]
dumu-ni-ge
shu-ba-an-ti-esh

B. *mu-DU ud-ebur-ka*
she-bi ù kú-babbar-bi
shag-ga-ni ne-íb-dug-gi-esh

25 gur of grain bearing an interest of 15 shekels of silver, from *NinIB-mansi*, son of *Damiq-ilishu*, *Ḫabanatum* and *Damu-. . . . . .*, his son, have received. At the . . . . . of the harvest time they shall pay him the grain and the money.

No. 15.

Loan of grain.

A. *12 she-gur*
másh nu-ub-tug
ki Ib-ku-ir-ṣi-tim
dumu ^{d}Sin-li-di[*-ish*]*-ta*

[1] Loans of grain, Nos. 13, 15, 16, 17, 25 and 63; loans of money, Nos. 20 and 22; loan of bricks, No. 21.

Zi-ia-tum dumu Ur-^{d}En-nu-gí
ù I-bi-^{d}Nin-shaḫ
dumu Nu-ur-^{d}Nin-shaḫ-ge
shu-ba-an-ti-esh
B. *mu-DU ebur-ka*
kara-Nibru^{ki}-ka
she-al-ág-e

No. 21.

Loan of bricks.

A. *½ sar 1 gìn síg*
síg Na-bi-^{d}Shamash
ki Na-bi-^{d}Shamash
ϒ Igi-^{d}Nanna(r)-shú-al-gin
shu-ba-an-ti
B. *itu síg-a sag*
síg ki-gar-ra-bi-shú
gur-ru-dam

½ sar 1 gin of bricks,[1] the bricks of *Nabi-Shamash*, from *Nabi-Shamash Igi-Nannar-shu-algin* has received. At the beginning of the month of *Siwan* he shall return bricks for exchange.

Deeds of loan, hire, rent and lease form a group of legal documents by themselves, inasmuch as they transfer a right to the concerned object of treaty only for a time. We therefore find in such documents neither provisions as to future claims nor the oath. Thus of the four parts of the deeds of purchase only the first two are left, which treat of the passing of the property into other hands and the equivalent given in exchange, here the payment of interest, rent, etc. Cf. the following schemes of deeds of loan and of hire:

	Loan (money or grain).		*Hire.*
A.	Object of the loan.	A.	ϒ X (object of hire).
	ki-Y-*ta*		*ki*-Y-*ta*
	ϒ Z-*ge*		ϒ Z-*ge*
	shu-ba-an-ti		*in-KU*

[1] Bricks were measured, as we see from M. 82 and this instance, by superficial measures. This seems to presuppose that they had a fixed diameter.

B.	*mu-DU (ud-)ebur-ka*	B.	*á-bi íd-da-shú*
	O (*ù másh*)*-bi*		x *she-ta-a-an*
	al-ág-e		*al-ág-e*

A. The technical term for "to take as a loan" is *shu-ba-an-ti*, "he has taken, received," pl. *shu-ba-an-ti-esh* (Sippar: *shu-ba-an-ti-me-esh*). The object, when grain or money, is always accompanied by an apposition denoting whether the loan shall bear interest — *másh-in-tug* (*an-tug*) — or not — *másh nu-ub-tug*: that is to say, whether the interest has still to be added to the amount noted in the document, or whether it is already included in it, respectively has been paid already. Instead of *másh-in-tug* we find in Sippar documents *másh* ..... *daḫ-ḫe(i)-dam*, *e.g.*, *másh 1 gur* $\frac{1}{5}$ + $\frac{4}{30}$ *daḫ-ḫe-dam*, "as interest from 1 gur he shall add 100 qa," *R.*, 38 : 2; in Semitic, *e.g.*, *sibat* ^{d}*Shamash u-za-ap*, "the interest of Shamash he shall add," *R.*, 27 : 2. Contrary to the documents from Sippar, those from Nippur do not indicate the rate of interest. Probably there has been in use at Nippur only one rate which was understood in all cases. Only No. 16 indicates the amount of interest for grain, because it shall be paid in money.

B. Since the compensation for the loan has been determined before by the statement concerning interest, this part contains only provisions as to the time and the place of returning loan and interest. The verbs used to denote the returning are *gur-ru-dam*, "he shall return"; *al-ág-e* (Sippar: *ni-ág-e*), "he shall measure" of grain; and *shag-ga-ni ne-íb-dug-gi-en*,[1] 20 : 8, plur.: *ne-íb-dug-gi-esh*, 16 : 10, "he shall satisfy his heart."

The usual time for the return of grain and money is at harvest. For bricks, in No. 21, the month of brick-making, *Siwân*, is designated. Instead of *ud-ebur-shú*, which occurs on the Sippar tablets, our tablets show *mu-DU (ud-)ebur-ka*. As *ka* denotes the ablative of a genetive combination (cf. *kara-Nibru*^{ki}*-ka*, "in the granary of Nippur," 15 : 6), *mu-DU* should be connected with *ebur* or *ud-ebur*. But it is difficult to determine the precise meaning.[2] Only in the one instance just quoted (15 : 6) we find a statement concerning the place of the payment. A statement as to a certain grain measure, corresponding to *i-na gish-shí*[3] ^{d}*Shamash* on Sippar documents, is not found.

[1] *Shag-(ga-ni) ne-ib-dug-gi*, 27 : 7, 14 : 9.

[2] Perhaps "in the present (current) year." Compare for the connection of *mu* and *du*, *mu-2-kam-du-ù-bi*, 42 : 7.

[3] For *GISH-BAR* we find 80 : 10, *gish-shi*; as *BAR* interchanges with *shi* in *nàdŭ-shi-a* (cf., *e.g.*, the date Ad 13), where the reading *shi* is proved by the Semitized form *dushû*, it follows that *gish-BAR* is to be read *gish-shí*.

IX. Contracts of Hire (51).

No. 51.

A. ∇ *I-din-Ishtar*
dumu Na-bi-^{d}Shamash
ki Na-bi-^{d}Shamash-ta
∇ *Lù-^{d}Nin-si-an-na*
itu síg-a ud-21-ta
itu she-gùr-kud ud-30-shú
in-KU

B. *á-bi ìd-da-shú*
$\frac{1}{5} + \frac{2}{30}$ *she-ta-a-an*
al-ág-e

Idin-Ishtar, the son of *Nabi-Shamash*, from *Nabi-Shamash Lu-Nin-si-anna* has hired (for the time) from *Siwan* 21st to *Adar* 30th. As his hire he shall pay 80 qa of grain every month.

A. The technical term is *in-KU*, *igur*, "he has hired." The duration of the hiring is indicated by *-ta— -shú*.

B. Cf. the deeds of loan. The wages (technical term *á*[1] = *idu*), which in this instance do not represent a great amount, are probably paid at the end of the time of hiring, since a specified term is not mentioned.

X. Leases (Nos. 29 and 61).

No. 29.

Lease of a field.

4 gan á-shag gúg-she
shag a-shag ^{d}Nin-unu
us-a-rá A-gu-u-a
a-shag Ib-ga-tum
dumu Ur-Dù-azag-ga
ki Ib-ga-tum dumu Ur-Dù-azag-ga-ta
∇ *^{d}Da-mu-i-din-nam-ge*
nam-urú-lá-shú
igi-3-gál-shú
[á]-mu-u-a-shú
[íb-]ta-an-è

[1] Cf. also *á-mu-ū-a* and *á-mu-u-a*, 28 : 20, 22; 29 : 10.

4 gan of *gúg-she* field in the field of *Nin-unu* with one long-side adjoining *Agua*, the field of *Ibgatum*, son of *Ur-Duazagga*, from *Ibgatum*, son of *Ur-Duazagga*, *Damu-idinnam* has rented for the purpose of cultivating, at the rate of one-third (of the returns) as yearly rent.

The documents of lease from Sippar (and other cities) show, like the deeds of loan and hire, the characteristic two parts. Cf. *e.g.*, *R.* 74 (*Sippar Am-na-num*):

A. $\frac{1}{3}$ *bur 3 gan eqlum ugar na-bil(?)-tum | itti Be-li-tum SAL(+ ISHIB) ^{d}Shamash mârat Ilu-shu-ib-ni-shu | be-el-ti eqlim | ∀ Ib-ni-^{d}Shamash mâr Ilu-na-ṣi-ir | eqlam a-na ir-ri-shu-tim a-na biltim | u-she-zi.*

B. *ud-ebur-shú | 4 she-gur gish-shí ^{d}Shamash | i-na Kar-Sippar^{ki} Am-na-na | ni-ág-e.*

Or *P.* 77:

A. *1 bur $\frac{1}{5}$ bur 3 gan a-shag | a-shag A-bi-ia-tum | ki A-bi-ia-tum | lugal a-shag-ge | ∀ Warad-^{d}Mar-tu | nam-urú-lá-shú | ib-ta-è-a.*[1]

B. *ki-ma i-mi-it-ti-shu | ù shu-mi-li-shu | she ni-ág-e.*[2]

The only completely preserved deed of lease from Nippur, however, unites the two parts into one.

The technical term for "to take in lease, to rent," is *íb-ta-an-è*, "he has brought out." The addition *nam-urú-lá-shú = ana irrishutim* is not superfluous, because the lessor, even if the rent was not dependent upon the returns, had a great interest in his land being properly cultivated, in order to keep it from waste.

XI. Acquittance.

No. 65.

Receipt for the purchase money of a house.

A. *3 gìn kú-babbar*
sham-é(? kisal)
∀ Ki-ish-ti-^{d}Nin-IB
dumu Ṭab-ba-la-du
ki Ba-li-lum
ù ^{d}Sin-ma-lik
dumu Zi-ia-tum
shu-ba-an-ti

B. *shag-ga-na ba-ab-dug-gí-en*

[1] *Íb-ta-è-a = íb-ta-à-a?*

[2] Like right and left he shall pay, *i.e.*, the harvest shall be divided between lessor and lessee into equal parts.

3 shekels of silver, the purchase money of a house, *Kishti-Nin-IB*, son of *Ṭab-balaṭu*, has received from *Balîlum* and *Sin-malik*. His heart shall be satisfied.

The technical term of these receipts is *shu-ba-an-ti* = *maḫir*, "he has received." The phrase *shag-ga-na ba-ab-dug-gí-en* is, it seems, the passive equivalent to *ne-íb-dug-gí-en* and, like this and *shu-ba-ab-te-gá-en*, future, although one should more expect a perfect, "it has been satisfied."

XII. Memorandum of Grain.

No. 55.

[$\frac{1}{6}$ + $\frac{1}{3\,0}$ *she shu-*]*ti-a Ba-ba-a*
$\frac{3}{3\,0}$ *she shu-ti-a*
lù-^{su}*usán-sur*
$\frac{1}{6}$ + $\frac{4}{3\,0}$ *she sham su-e-sír-zun*
$\frac{1}{6}$ *she ki-dish*(?)
$\frac{1}{6}$ + $\frac{1}{3\,0}$ *she i-na gish-ba-an*
lù-gash-tin-na
shu-ti-a
Ut-ta-gàl-lu-ma-an-sì
shu-kil $1\frac{3}{3\,0}$ *she-gur*
shu-ti-a ^{d}*Da-mu-i-din-nam*
ki ^{d}*En-lil-ma-lik*

$\frac{7}{3\,0}$ gur of grain which *Babâ* has received; $\frac{3}{3\,0}$ gur of grain which the harness-maker has received; 100 qa of grain, the price for shoes; 60 qa of grain ditto(?); 1 gur 10 qa of grain in the ..... of the wine-maker which *Uttagallu-mansi* has received; in all 1 gur 30 qa of grain which *Damu-idinnam* has received from *Enlil-malik*.

Annotation: The verbal adjective *shu-ti-a*, "received," from *shu—ti*, stands instead of a relative clause, which we find, *e.g.*, *C. T.*, VI, 25 : 5: $\frac{1}{2}$ *she sha at-ta te-el-ku-u*, "which thou hast taken," li. 2, *1 she-gur sha* ..... *ta-am-ḫu-ru*, "which thou hast received." *Shu-ti-a* has passed into the Semitic Babylonian as *shutû*, gen. *shu-ti-i*, 130 : 11.

XIII. Confirmation Document.

No. 42.

A. *a.* ▽ ^{d}*Sin-a-bu-shu*
dumu ^{d}*Nannar-lù-ti*
kishib-ash-ash nam-gala

ù ḫa-la-ba-ni
∀ ^{d}*Nannar-tum nu-esh-?*
shu-na ba-an-sì-ma
b. *mu-2-kam-du-ù-bi*
egir ^{d}*Sin-a-bu-shu ba-IDIM-a-ta*
∀ *A-ba-*^{d}*En-lil-dím*
shu ^{d}*Nannar-tum-ta*
kishib-ash-ash ^{d}*Sin-a-bu-shu*
ba-an-tum
B. *ŭ-kúr-shú gù-gál-la kishib-ash-ash*
∀ *A-ba-*^{d}*En-lil-dím ba-an-ni-gí-gí*

Two years after the titles to the *kalû* office and the inheritance of *Sin-abushu*, son of *Nannar-luti*, have been conferred upon *Nannartum*, the priest, (now)after *Sin-abushu* has died, *Aba-Enlil-dim* has received the titles of *Sin-abushu* from the hand of *Nannartum*. In future a complainant on account of the titles, *Aba-Enlil-dim* shall satisfy.

The document authenticates to a person the receipt of titles to a temple office. It is not sealed by the person from whom the titles are received, but by the witnesses, *i.e.*, a *collegium* of the chief *kalû* and the chief temple superintendent, besides a *riqqu*, a *pashishu* and a scribe. From this fact we may conclude that the temple, perhaps on account of the death of the former owner, had to dispose of the titles. It is not stated what the recipient had to give as an equivalent.

Annotation: Li. 8 presents an example for the substantivation of sentences, inasmuch as ^{d}*Sin-a-bu-shu ba-IDIM*, "*Sin-abushu* died," is made dependent on *egir—ta*, literally "from after," *i.e.*, "since." Exactly the same construction we find Urukagina, Clay tablet, Rev. II, 11–12, the *GISH-ḪU-ite* is guilty of guilt with *Ningirsu, egir Lagash*^{ki} *ba-ḫul-a-ta*, "since *Lagash* is destroyed."

XIV. Agreements Connected with Proceedings before a Court of Law.

1. No. 10.

Cession of a house.

1. ∀ *Ma-ri-ir-ṣi-tim shesh-gal* 2. *ù Mu-tum-ilum shesh-a-ni* 3. *ibila-*^{d}*Ishkur-ra-bi-ge-ne* 4. ^{d}*Ḫa-am-mu-ra-bi lugal-e* 5. *gab-i-íb-ri-esh igi-ne-ne-in-gar-ri-esh-ma* 6. ⅓ *bur 3 gan a-shag gan-da kú-bi 10 gìn* 7. *gab-ri nam-shutug* ^{d}*Nin-lil-lá ù a-shag shuku* 8. ∀ *Ŭ-dú-dú shutug* ^{d}*Nin-lil-lá shesh ad-da-me-e* 9. ∀ ^{d}*Ishkur-ra-bi ad-da-me in-sum* 10. *ne-in-bí-esh*

11. *Lugal-e* ^{d}*Ishkur-shar-ru-um ukush lugal* 12. *dumu* ^{d}*I-shum-a-bi* 13. *da-*

ne-ne-ta mu-un-sar-ri-esh-ma 14. *di-bi bu-uḫ-ru-um Nibru^{ki}-ka* 15. *dur-bi-ne-ne-in-dúg* 16. *bu-uḫ-ru-um Nibru^{ki}-ka* 17. *í-í-ma igi-ne-in-dŭ-esh-ma* 18. *1 sar é-dū-a gab-ri* ⅓ *bur 3 gan a-shag gan-da* 19. *sì-ma-ab ne-in-bí-esh*

20. *Gibil-bi-esh-a-an* 21. *lù-lù-ù(r) ba-e-ne-gin* 22. *she-ga-ne-ne-ta* 23. *1 sar é-dū-a ù kizlaḫ-bi* 24. *4 gìn kizlaḫ diri mu é-dū-ù-dé* 25. *sag-bi é ^{d}Nin-IB-ri-im-ì-lí* 26. *da é ^{d}Nin-IB-qar-ra-ad mu* 27. *ù da é Wa-ra-zu-nu nagar* 28. ∇ *^{d}Ishkur-RUSH-ra shutug ^{d}Nin-lil-lá* 29. *ù Ib-ga-tum shesh-a-ni* 30. *ibila-Ŭ-dú-dú-ge-ne-e* 31. ∇ *Ma-ri-ir-ṣi-tim ù Mu-tum-ilu-ra* 32. *ibila ^{d}Ishkur-ra-bi-ge-ne* 33. *gab-ri nam-shutug ^{d}Nin-lil-lá in-ne-en-sì(m)-ush* 34. *ŭ-kúr-shú ^{d}Ishkur-RUSH-ra Ib-ga-tum shesh-a-ni* 35. *ù ibila-a-ni a-na-me-a-bi* 36. *é-bi-shú gù nu-mà-mà mu lugal-bi in-pá(d)-esh*

Mar-irṣitim, the elder brother, and *Mutum-ilum*, his brother, the sons of *Ishkur-rabi*, went before *Ḫammurabi*, the king ..... and spoke as follows: "9 acres of cultivated land worth in money 10 shekels, the equivalent of the *pashishu* office of *Ninlil* and the prebend field, *Ududu*, the *pashishu* of *Ninlil*, the brother of our father, has sold to *Ishkur-rabi*, our father."

The king and *Ishkur-sharrum*, the soldier messenger of the king, the son of *Ishum-abi*, on their part wrote that the council of Nippur should render them justice. In the council of Nippur they considered the case and ordered to give one sar of built house as equivalent for the 9 acres of cultivated land.

Again one with the other has agreed. In mutual consent 1 sar of built house and waste ground, (and) additional 4 gin of waste ground on account of the house having still to be built with the front adjoining the house of *NinIB-rim-ili*, on one side adjoining the house of *NinIB-qarrad*, the baker, on the other side adjoining the house of *Warazunu*, the carpenter, *Ishkur-RUSHra*, the *pashishu* of *Ninlil*, and *Ibgatum*, his brother, the sons of *Ududu*, have given to *Mar-irṣitim* and *Mutum-ilum*, the sons of *Ishkur-rabi*, as equivalent for the *pashishu* office of *Ninlil*. In future shall *Ishkur-RUSHra*, *Ibgatum*, his brother, and any heir of his make no claim to this house; by the name of the king they have sworn.

The document consists of three parts: (1) Record of the appeal to the king, li. 1–10; (2) Remittal of the case to the council of Nippur, and decision of the council, li. 11–19; (3) Acceptance and execution of the decision by the parties, li. 20–36. The principal interest of the document as such centres in the last part, the authentication of the assignment of real estate. The account of the previous history of this

cession is of less interest for the document. This expresses itself in the tenses of the verbs, only those of the last part being in the perfect (*ba-lal*, li. 21; *e-lal*, li. 33, 36), while those of the first two parts are in the historical tense (*mu-lal*, li. 13; *ne-lal*, li. 5, 10, 15, 19; *i-íb-lal*(?), li. 5).

Of direct appeals and complaints to the king we know a good many instances from the letters of *Ḫammurabi*, and one from *S.* 1 (to *Nûr-Ishkur*). In the latter instance the king renders judgment himself, while here, as in the letters of *Ḫammurabi*, the king turns the case over to the home authorities. The *puḫrum* of Nippur is the city council. As a subaltern officer of this council appears the *rêd puḫrum*, who is mentioned, 53 : 37 (= 34 : 36), beside a *rabiṣ daïïani*.[1] It is likely that this council represented the administrative and executive authority as well as the regular court of justice for Nippur, thus corresponding to the college of judges in Sippar, who, together with the *shakanakku*, are often called upon in the royal letters with regard to administrative matters. In smaller towns, like, *e.g.*, Tell Sifr, a *rabiânu*, "mayor," exercised the executive functions of the government, while judgment was rendered in the neighboring city of Larsam.

ANNOTATIONS: **^{d}Ḫa-am=mu=ra=bi lugal=e,** li. 4. It is unlikely that we should read *dingir*, etc., "God and *Ḫammurabi*." The "*auslaut*" *e* does not denote the nominative, but is most probably due to the influence of the *l*. To **gab=i=íb=ri=esh,** li. 5, cf. *S.*, 1 : 10: *lugal-e gab-in-ne-ri-esh; gab—ri* means "to be or stand face to face." The meaning of **igi=ne=ne=in=gar** is not clear. Supposing that *igi—gar* is a compound verb (cf. *igi-mu-na-ni-gar*, Gud., Cyl. A, 1 : 20), we should analyze *nenen* as prefix *ne* + dative *ne* + accusative *n* and translate "they made eye to them" = they looked upon them, which might be understood of a favorable acceptance at the court. But then the change of subject would present some difficulty. On the other hand a translation, "their face they (the complainants) have turned" (*igi-ne-ne in-gar-ri-esh* = *panishunu ishkunu*), would require the indication of some object towards which they turned their faces. **=ma** after verbs stands in li. 5, 13 and 17, before direct speech or an order in the infinitive; but I do not venture to conclude from these instances that it is its function to introduce the speech (= *umma*; *ma*). Apparently it is the equivalent of the copulative *ma*, "and then," the surprising treatment as postposition of which and its difference from *ù* might thus be easily explained by its Sumerian origin. **Shesh ad=da=me=e,** li. 8: the "*auslaut*" *e* denotes the nominative; cf. *ibila-Ŭ-du-du-ge-ne-e*, li. 30. **In=sì,** li. 9, perfect tense, because they assert that it is now their property. **Ne=in=bí=esh,** li. 10 and 19, *bí* for *bi*, *qibû*, "to speak." **Dur=bi ne=ne=in=dú(g),** li. 15, (*dur—dúg-ga* = *qibû sha ameli*, *Br.* 10574) contains the command of the king. We would expect that this should be indicated in mood or tense, but as far as we can judge *durbi nendu(g)* is the historical preterit tense in the indicative mood, and we may therefore think of a mistake of the scribe, so much the more as after *munsarresh-ma* and the direct speech we would expect a verb like "to order": they wrote and ordered that, etc. **Sì=ma=ab ne=in=bí=esh,** li. 19, for the construction of *bí* with infinitive, compare 49 : 29: *shibûzunu gabâm iqbûshunushi*; Gud., Cyl. A, 1 : 19: *é-a-ni dŭ-ba mu-na-dúg*; and Warad-Sin, Clay cone 2 : 5 (quoted below). **Mu é=du=ŭ=dé,** li. 24, the 4 gin of waste ground are added to the 1 sar mentioned in li. 23, because this 1 sar does not wholly consist of *é-dŭ-a*, but partly also of *kizlaḫ*, and therefore a part of the house must be built before it becomes *1 sar é-dŭ-a*. Compare the similar case in 11 : 16–20. To *é-dŭ-ù-dé* compare *é-a-ni dŭ-ù-dé*,

[1] In the third duplicate, 52: 26, the *rêd puḫrum* is designated only as *rêdû*, from which we may conclude that with the *rêdû* in 14 : 31, 28 : 12 and 58 : 22 likewise the *rêd puḫrum* is meant. This shows that also in 14, 28 and 58 the council of Nippur rendered judgment.

"to build his house (he bade me)," Warad-Sin, Clay cone 2 : 5; and Canephore, 1 : 14. Instead of *mu—shú* we have here only *mu* (or *mu—dé*). The apposition **ibila ^{d}Ishkur-ra-bi-ge-ne,** li. 33, is not included in the complex of words joined together by the postposition *ra*.

2. No. 14.

Cession of a boundary wall.

A. *a. Iz-zi ri-ba-na*
nig ^{d}Sin-ish-me-a-ni nagar
dumu Wa-ra-zu-nu
ù Ma-ri-ir-ṣi-tim
dumu Da-ma(?)-gu-gu
b. ∀ *Ma-ri-ir-ṣi-tim*
kú-babbar igi-te-bi
shag ^{d}Sin-ish-me-a-ni nagar
ne-ib-dug-gi
c. nig na-me muḫ-na nu-tug
B. *a. ŭ-kúr-shú ^{d}Sin-ish-me(-a)-ni*
iz-zi ri-ba-na im-mu-ta
ni-dū-e
gish-dū nu-ub-dū-e
gish-ùr-ra nu-ub-nitaḫu-e
∀ *^{d}Sin-ish-me-a-ni-ge*
∀ *Ma-ri-ir-ṣi-tim-ra*
nu-mu-na-ab-bi
C. *she-ga-ne-ne-ta*
mu lugal-bi in-pá(d)-dé-esh

On account of the boundary wall, the property of *Sin-ishmeani*, the carpenter, the son of *Warazunu*, and also of *Mar-irṣitim*, the son of *Dama*(?)*-gugu*, *Mar-irṣitim* shall satisfy the heart of *Sin-ishmeani*, the carpenter, with a sum for *acquittance*, so that he has no claim whatever against him. In future shall *Sin-ishmeani* build a boundary wall of his own. "A peg he shall not drive in, a beam he shall not lay on," shall *Sin-ishmeani* not say to *Mar-irṣitim*. In mutual assent they have sworn by the name of the king.

No. 44.

Payment of money.

5 shiqlu k[aspim]
e-zu-ub 19 sh[iqlu kaspim]

sha ina kishib n[am-]
♀ Ama-sukkal [ ]
♀ ^{d}Nin-IB[-ma-an-sì
a-na ^{d}En-l[il-id-zu
a-na te-i[r-ha-ti?] *im* .....

Five shekels of silver in addition to the 19 shekels of silver, which in the marriage(?) document *Ama-sukkal* has ....., *NinIB-mansi* shall(?) ..... to *Enlil-idzu* to the .....

The two documents are decisions of a court of justice, as is evident from the fact that in No. 14 the *rêdû*, and in No. 44 the *rabiṣ daïïani* are found among the witnesses, and that the documents are not sealed by the party upon whom the obligation rests, but by the witnesses, respectively the judges. The seals employed are temple seals.

Annotations to No. 14.—The signification of **iz=zi ri=ba=na,** li. 1, *is-sí(g) ri-ba-na,* C. T., IV, 22*b* : 1, *iz-zi ri-ba-an-na,* II *R.*, 15 : 22*a* (= *i-gar bi-ri-tim*), can be no other than boundary wall, as is evident from the facts that here, C. T., IV, 22*b*, and *R.* 44 it is the common property of two neighbors, and that an *izzi ribana* can be sold to a neighbor (*e.g.*, 44 : 14–16). For **kú=babbar igi=te=bi,** cf. 26, III, 14, where a *nam-gala* is called the *igi-te ad-da-ne-ne.* Cf. also the Hebrew *kesût 'ênajim,* Gen. 20: 17. **Nig=na=me** = *mimma* or *mimma bashû,* V *R.*, 11 : 41, corresponds in formation and signification to *a-na-me(-a-bi)* = *mamman.* The **phrases** of li. 12–14 are among others set down in II *R,* 14, 15, Col. IV, 36–39 for the use of scribes who had to draw up legal documents. We find there, instead of *nu-ub-dû-e, nu-ub-dû-a, i.e., nu-ub-dâ-a,* the original ending *e* having been contracted with the preceding vowel to *â;* cf. *mi-ni-in-AG-a,* p. 31, note 1. ^{Gish}**ûr=ra nu=ub=dû=e** refers to the laying of the roof beams upon the wall, which the neighbor has of course an interest in forbidding, because the brick wall would be impaired by the additional weight. **She=ga=ne=ne=ta in=pâ(d)=dè=esh,** li. 19: the oath is a mutual one, because both parties assume obligations, that of *Mâr-irṣitim* being not to revoke the compensation which he paid.

III. THE SEALS.

A characteristic feature of the Nippur documents are the seal impressions, which differ in various respects from those on tablets from other parts of Babylonia. As I have shown in another place,[1] the seals employed in Nippur in connection with documents that were sworn to were not those usually borne by the persons who sealed the contract, but were made expressly for the occasion by an official, the *bur-gul*, who as such is associated in the closest connection with the *dub-sar*, either in the succession *dubsar—burgul* or *burgul—dubsar*, after the names of all other witnesses are recorded.[2] The seals made by the *burgul* were not engraved on such small cylinders of a very hard material as have been found abundantly in the mounds of Babylonian cities, but on small rectangular slabs, or on the rectangular side of more handy pieces of a soft material which could be cut easily. These seals, of course, could not be rolled over the tablet, but were stamped upon them, as can be seen clearly from the impressions on the case of No. 49.[3] It should be mentioned also that they never contain pictorial representations. The script of the inscription is larger and less carefully made than on the cylinders.[4] The seal was placed on the tablet in such a way that the inscription traversed the uninscribed parts of the surface in longitudinal direction (see Nos. 4, 10, etc., left edge; No. 35, upper edge; Nos. 33 and 32, reverse).[5] The name of the sealing person is therefore usually reproduced in full, while on the Sippar tablets the inscription, because of its latitudinal direction, is impressed only partially, it being often impossible to make out the name (see Nos. 83 and 134, Vol. VI, Plates X and VIII[6]). The inscription never contains an addition to the name

[1] *Der bur-gul als Notar in Nippur, O. L. Z.*, 1907, col. 175–181.

[2] But before the female witnesses, cf. 6 : 24, 25. Exceptions to the rule we find only on Nos. 39 and 40. In the first instance the *burgul* is separated from the *dubsar* by but one person; in the second he occupies the regular place of the official persons at the end of the list of witnesses. Compare also *C. T.*, 32*c*: 18 and 19 (Sippar), where the *ḫazânu* (li. 18) and the *dubsar* (li. 19) follow the male witnesses (li. 14–17), but precede the female witnesses (li. 20 and 21); the same persons occur *R.*, 22 : 25 and 26 after the witnesses 17–24. In the Tell Sifr documents the *ḫazânu* is usually the first witness and in one case also the scribe.

[3] See Plate II and compare with Vol. VI, 1, Plate X.

[4] Cf., *e. g.*, No. 6 with Nos. 29, 70, etc.

[5] Only then the inscription has a latitudinal direction when so much space was left that the inscription could be reproduced in full (or nearly so). Cf. No. 34.

[6] On the tablet from Yokha (No. 8) the seal impressions show the same direction as on the Nippur tablets, and likewise (but sometimes only partially) on a considerable number of tablets in the Berlin Museum which I have examined. This fact should be noticed in the determination of their provenance.

denoting a religious confession, like "servant of this or that divinity," which is so frequently found on cylinders, but confines itself, on account of its official character, to strictly legal designations, *i.e.*, the *kunya;* and not infrequently the statement of the vocation, which stands before the *kunya, e.g.*:

No. 28

Ib-ku-sha
dumu An-azag-sha

No. 6

Be-ta-tum
SAL + ISHIB ^{d}Nin-IB
dumu-sal Zi-ia-tum

No. 69*a*

Ur-^{d}Ninni nu-esh
dumu Azag-^{d}Ninni

The most remarkable feature, however, is that the names of all the persons forming one party of the treaty, and in connection with division documents the names of all parties concerned, are united on one seal, which would have been an impossibility if the seal had not been made for the one special occasion. A very instructive example we have in the division document No. 32, the seal impression of which reads:

A-bil-^{d}Mar-tu
Li-bi-it-^{d}Mar-tu
Li-bi-it-^{d}En-lil
^{d}Mar-tu-ma-lik
dumu-mésh E-ri-ish-su-ma-tum

The deeds of purchase Nos. 33–35, in which the eldest of these brothers buys back the shares of his co-heirs, however, are sealed respectively:

^{d}Mar-tu-ma-lik
dumu E-ri-ish-zu-ma-tum

Li-bi-it-^{d}En-lil
dumu E-ri-ish-shum-ma-tum

Li-bi-it-^{d}Mar-tu
dumu A-bil-^{d}Shamash

Compare also the adoption document No. 24:

E-a-i-din-nam
dumu Ib-ku-Ishtar
ù Ku-ri-tum dam-a-ni

It is remarkable that such seals were cut by the *burgul* even for the temples, or, using the Babylonian way of expressing it, for the gods, when they were the parties on whom the obligation rested. Thus No. 66, where the temple of *Enki* and *Damgalnunna* sells offices of the temple, is sealed:

^{d}-En-ki
^{d}Dam-gal-nun-na

For those contracts, however, in which both parties undergo obligations the *burgul* made two different seals. Cf., *e.g.*, the seal impressions on the marriage contract No. 40:

^{d}*En-lil-id-zu*
dumu Lugal-á-zi-da

and

Ama-sukkal
dumu-sal ^{d}*Nin-IB-ma-an-sì*

and on the deed of exchange No. 39:

^{d}*En-lil-lù-shag*
nu-esh
dumu ^{d}.....

and

Ilu-shu-ba-ni
dumu Ut-ta-gàl-lu-me-DU

The seals used with contracts that were not sworn to, or such documents as were sealed by the witnesses, were private seals (cf. 22, 62, on page 55, etc.). It is a fact, well known from Sippar tablets, that only a comparatively small number of persons carried seals containing their own names,[1] but most of them such as either had formerly belonged to other persons, containing the names of these, or had no inscription at all.[2] A considerable number of seal impressions shows only the picture and the name and the titles of a god.[3] The scanty material at our disposal does not permit us to decide with absolute certainty whether this peculiarity explains itself simply by the character of the seal as a charm, or whether they, like the above mentioned *burgul* seal of *Enki* and *Damgalnunna*, are temple seals, and were used by the persons who held office in the respective temples. But the frequent occurrence of one and the same god on different seals leaves but little doubt that the first view is the right one.[4]

With some tablets the whole surface is covered with seal impressions, the traces of which can clearly be seen between the script.[5] These seal impressions were made before the tablets were inscribed, because the script shows no sign of derangement. This seems to be the case also with those tablets on which the seal impressions are

[1] Cf., *e.g.*, No. 62, seals *a* and *b*.

[2] For the first kind see No. 62, seal *c*; for the second No. 25 (and No. 83).

[3] No. 29: ^{d}*She-tir* (lease of field); No. 30: ^{d}*Nin-shaḫ* and ^{d}*Pa-bí(l)-sag*; No. 14: ^{d}-?-*a-ub-gal* and ^{d}..... (= seals of two witnesses); No. 42: ^{d}*Lugal-esh-a* (= seal of the witnesses); No. 47: twice ^{d}*Nin-shaḫ* and ^{d}*Lugal-esh-a* (seals of three witnesses), besides the seal of the scribe; No. 58: one seal of the witnesses and one of ? ; compare also No. 74, seal *a*: ^{d}*Nin-shaḫ* | *sukkal-zi-an-na* | *geshdar-azag shu-*....., and similar ones in De Clercq, *Collection*.

[4] It is of some interest to notice that the seal of No. 29 with the picture and the name of the god of grain, ^{d}*She-tir*, belongs to a farmer. Especially frequent are seals with the name of *Nin-shaḫ*, the god who listens to the prayer (cf. *Rim-Sin*, Clay cone 7).

[5] See the photographic reproductions on Pl. I, II and III.

made only on the blank spaces. Contrary to the custom prevailing at Sippar of sealing only the case and leaving the tablet unsealed, in Nippur the inner tablet was sealed also.

The following gives a list of the inscriptions of *burgul* seals on tablets in the Imperial Ottoman Museum, which my time did not permit me to copy:

No. 11.

Deed of Exchange.

a. Na-bi-^{d}Shamash
dumu Im-gu-u-a
b. Da-mi-iq-ì-lí-shu
ù Na-ru-bi-tum dam-a-ni

No. 12.

Deed of Purchase.

Im-gur-^{d}Nin-IB
dumu I-ba-shar-ru-um
^{d}Nin-IB-a-bi
^{d}Nin-IB-ga-mil
dumu-mésh Lù-ga-tum
Ma-nu-[tum ama-ne-ne]

No. 23.

Division Document.

Na-ru-ub-tum
dumu-sal Mi-gir ^{d}En-lil
.....
.....

No. 26.

Division Document.

En-lil-lù-shág
^{d}Nanna(r)-a-rá-mu-un-gi
Ur-Dù-azag-ga
Ur-^{d}DUN-PA-è-a
dumu-mésh ^{d}Ninni-ma-an-sì

No. 31.

Deed of Purchase.

Ni-shi-ni-shu
dumu-sal Nu-ur-^{d}Kab-ta

No. 36.

Deed of Purchase.

El-lu-mu-u-shu
dumu Şi-lí-^{d}Shamash

No. 37.

Deed of Exchange.

a. Shu-mu-um-li-ib-shi
dumu Ur-Dù-azag-ga
b. Lù-é-shu-me-DU
dumu ^{d}Shamash-^{d}En-lil

No. 41.

Deed of Purchase.

^{d}Nusku-ni-shu
dumu ^{d}Nin-IB-mu-sha-lim

No. 45.

Deed of Ransoming.

Be-el-ta-ni
SAL-ISHIB ^{d}Nin-IB
dumu ^{d}En-lil-gal-zu

No. 46.

Adoption Document.

a. La-ma-.....
SAL-ISHIB ^{d}Nin-IB
dumu ^{d}En-lil-ma-an-sì
b. Sha-at-^{d}Shamash
dam Ì-lí-.....

No. 49.

Payment of an Indemnity.

Shu-mu-um-li-ib-shi
dumu ^{d}Nanna(r)-ma-an-sì

No. 62.

Private Seals:

a. *Î-lí-ma-ilum*
dumu Ab-lum
arad-^{d}NE-.....
^{d}IM-bi.....

b. *Ūr-ra-i-din-nam*
dumu Î-lí-ish-me-a-ni
arad ^{d}Ne-unu-gal

c. [*M*]*a-ri-ir-ṣi-*[*tim*]
[*dumu*] *Bâ-sha-^{d}*[.....]
[*arad*] *^{d}Nin-si-an-na*
(*kishib Dam-kum mâr Ur-^{d}Gú-lá*)

No. 64.

Deed of Ransoming.

^{d}Nin-IB-mu-ba-lí-iṭ
dumu A-wi-li-ia
I-din-Ishtar
dumu Ma-an-nu-um-me-shu-lí[*-ṣur*]
[*ù Na-ru-ub-tum ama-a-ni*]

IV. LIST OF DATE FORMULAS OF THE TIME FROM ḪAMMU-RABI TO SAMSU-DITANA.

Ḥammu-rabi.

1. [*m*]*u Ḫa-am-mu-r*[*a-bi lugal-e*]	A.
mu Ḫa-am-mu-ra-bi lugal-e	D; VIII, 37*b*.
mu Ḫa-am-mu-ra-bi lugal	VIII, 48*b*.
mu Ḫa-am-mu-ra-bi	VI, 49*a*; VIII, 8*c*.
2. [*m*]*u nig-si-sá* [*kala*]*m-m*[*a* . . . . .]	A.
mu nig-si-sá kalam-ma in-gar	D.
mu Ḫa-mu-ra-bi | *nig-si-sá gar-ra*	VIII, 50*a*.
mu Ḫa-mu-ra-bi lugal-e shag-ga kalam-ma nam-si-sá	M. 49 (Sippar).

The year in which *Ḫammu-rabi* who establishes (var. has established) righteousness in (the midst of) the land,— — —[1]

3. [*mu*] ^{giš}*gu-za* ^{d}*Nann*[*ar* . . . . .]	A.
mu ^{giš}*gu-za bara-maḫ* ^{d}*Nannar Ká-dingir-ra mu-un-na-dim*	D. [VIII, 12*a*.
mu gu-za ^{d}*Nannar*	Berl. 905 (= M. 88);
mu ^{giš}*gu-za* ^{d}*Nannar* | *Ká-dingir-ra*	M. 16.
mu ^{giš}*gu-za* ^{d}*Nannar Ká-dingir-ra*^{ki} *mu-na-an-dim*	Berl. 899.
(?) *shattu* ^{d}*Nannar* | *é-*^{d}*Nannar* | *Ká-dingir-ra*^{ki} | ^{m}*Ḫa-mu-ra-bi* | *u-she-bi-shu*	R. 21.

The year in which (*Ḫammu-rabi*), after having made the throne for (the great chamber of) *Nannar* of Babylon, — — —

The year in which *Ḫammu-rabi*, after having caused to make the *Nannar*(?) in the house of *Nannar* in Babylon, — — —

[1] Cf. *C. H.*, 5 : 20–23, *ki-it-tam ù mi-sha-ra-am i-na pî ma-tim ash-ku-un*, and the date *shanat Ka-aš-ti-li-ia-shu sharrum me-she-ra ish-ku-nu*, Thureau-Dangin, *O. L. Z.*, XI, col. 93.

4. *mu bád Gá-gi-a [ba-dū]* A.
mu bád Gá-gi-a ba-dū D.
mu bád Gá-gí-a ne? mu-un(?)-dū VIII, 18*b*.
mu bád-gal Gá-gí-a M. 40.

The year in which (*Ḫammu-rabi*) after having built the wall of the *Gagû*,[1] — — —

5. *mu en(?) KA-ash-bar-ra[. . . . . .]* A.
[mu. . . . . .m]u-un-[n]a-an-dím D.

The year in which (*Ḫammu-rabi*), after having made . . . . . ,[2] — — —

6. *mu bád? [d][* A.
[mu bád? [d]] La-az C.
[mu. . . . . .mu-]u[n-na]-dím D.

The year in which (*Ḫammu-rabi*), after having made the . . . . . of *Laz*, — — —

7. *mu [Unug[ki]] Ì-si-in-[ ]* A.
[mu Unug[ki]] Ì-si-in-na[ki] C.
mu Unug[ki] Ì-si-in-na[ki] R. 24 and 25. [note 3].
mu Unug[ki] ù Ì-si-in[ki] ba-an-dib Par. 4481 (S. A. K. I., XIX,

The year in which (*Ḫammu-rabi*), *after having* taken *Erech* and *Isin*, — — —[3]

8. *mu m[a-d]a gú id nu-ḫu-[. . . . . .]* A.
mu[. . . . . .] E-mu-ut-ba-lum C. [year].
mu[. . . . . .] Ia-mu-ut-ba-lu[m IV, 31*d* (but cf. the 31st

[1] Part of the temple precincts of *Shamash* in Sippar; called the wide court of *Shamash*, Ad. 18. It is often mentioned in contracts as *Gagû* or *Gá-gí-a[ki]*; it has a gate (*bâb Ga-gi-im[ki]*, R., 39*b* : 10; *ká Gá-gí-a[ki]*, R., 89 : 10, etc.) and there are houses in the *Ga-gû* (P., 70 : 2, *i-na Ga-gi-i-im*), inhabited, as it seems, if not exclusively but principally by women. *C. T.*, XII, 22, 36991, Rev. I, 14, 15, *MAL* + inserted *GÍ* = *gá(?)-gí-a* = *bît na-ak-mi-tum, bît ni[. . . . .], bît te-lil-tum, bît ki-lu-[um]*; "house of lustration," and "house of seclusion" seems to point towards a meaning like "cloister."

[2] Perhaps "for the lord who decides the decisions," or "a chamber for the deciding of the decisions."

[3] Or more likely: The year in which Erech and Isin has been taken.

The year in which *Ḫammu-rabi*, after having — —
the land on the bank of the river . . . . . , —
The year in which [the . . . . .] of *Emutbal* — — —

9. *mu id Ḫa-am-mu-ra-bi-ḫ[e-gal]* A.
[mu id] Ḫa-am-mu-ra-bi-ḫe-gal C.
mu id Ḫa-am-mu-ra-bi M. 48, 106.
mu id Ḫa-am-m[u-r] [a-bi] II, 7; VI, 45.
mu id-da Ḫa-am-mu-ra-bi IV, 25*b*. (cf. M. 12).

The year in which (*Ḫammu-rabi*, after having dug)
the canal *Ḫammurabi-ḫegal*, — — —

10. *[mu] erim á-dam Mà-al-gi-[a]* A.; C.
mu uru á-dam-bi Mà-a[l(?)-gi-a^{ki}] II, 25.[1]
mu uru^{ki} á-dam-bi Mal-gí-a^{ki} R. 26.
mu uru á-dam Malgâ [^{ki}] Phil. 1652.
mu uru á(-dam) Malgâ^{ki} R. 37.[1]

The year in which (*Ḫammu-rabi* the king), after
having —) the city (var. army[2]) and the popu-
lation of *Malgû*, — — —[3]

11. *mu [R]a-b[i]-k[um]^{ki}* A.
mu Ra-bi-kum^{ki} ù Sha-li-bi C.
mu Ra-bi-kum VIII, 41*a*.
mu uru Ra-bi-kum^{ki} VIII, 48*a*.
(?) *mu Ra-bi-kum^{ki} | ▽ I-bi-iq-^{d}Ishkur ba-dib(?)* Bu. 91–5–9, 2515.

The year in which (*Ḫammu-rabi*), after having —,
(var. the town of) *Rabikum* and *Shalibi*, — — —
The year in which, etc., *Rabikum* which *Ibiq-Ishkur*
had taken(?), — — —

12. *mu ^{giš}gu-za [^{d}Za]r-pa-ni-tum* A.; C.; VIII, 22*b*.
mu gu-za ^{d}Zar-pa-ni-tum M. 30.

[1] In R., 37 : 16, 17 and *C. T.*, II, 25 : 13, 14 the same persons occur: *Sin-eribam* (s. of *Ikun-pîsha*) and *Bur-Sin*, s. of *Zilikum*, both times as first and second witnesses.

[2] Confusion of *erim* and *eri* = *uru*.

[3] Cf. *C. H.*, 4 : 12–14, *mu-ush-pa-az-zi-ir ni-shi Mà-al-ka-a^{ki} in ka-ta-shi-im*. On the probable position of *Mari* on the middle Euphrates, see p. 65, note 1.

The year in which (*Ḫammu-rabi* has —) a throne for *Sarpanitum*.

13. *mu* $^{u[rudu}$*ki*[*-lugal-gub*]*-ba dŭ-maḫ-bi* A.
mu ^{urudu}*ki-lugal-gub dŭ-maḫ-bi* C.

The year in which (*Ḫammu-rabi* has —) a brazen royal standing place and a ..... [1]

14. *mu* ^{gish}*gu-za* [^{d}*Ninni*] *Ká-dingir-ra*^{ki} C.; A. (B. some traces)
mu ^{gish}*gu-za* ^{d}*Ninni* VIII, 13*a*; Bu. 88-5-12, 322 (= M. 94), Fr. 2.
mu gu-za ^{d}*Ninni* VIII, 18*a*; M. 13.
mu gu-za ^{d}*Ninni Ká-dingir-ra*^{ki} VIII, 13*c*,[2] 18*c*; Fr. 3, 4.
mu gu-za ^{d}*Ninni Ká-dingir-ra* M. 13 case.

The year in which (*Ḫammu-rabi*) has — — a throne for *Ninni* of Babylon.

15. *mu alam-b*[*i*]*imin-na* A.
[*mu alam-bi*] *imin-a-an* B.
mu alam-bi imin-a-an C.
mu alam imin-bi II, 45; IV, 48*a* (Sippar).
mu alam-bi imin-[*a*]*-an* R. 27 (Sippar) (cf. Bu. [91-5-9, 780).

The year in which the seven images — -- —

[1] As *ki-gub-ba* means "*manzazu*," *ki-lugal-gub-*(*b*)*a* and *ki-BAD-gub-*(*b*)*a* probably denote the places where the king and the ..... have their stands or seats, which is confirmed by the fact that in Ad. 6 *ki-BAD-gub-*(*b*)*a* appears as apposition to ^{gish}*gu-za*. *Lugal* refers evidently to the chief god of the temple (cf. Gud., Cyl. B, 16 : 16). According to Si. 8, Ad. 15 and Az. 13, the stand of the god was or contained a representation of mountains and rivers that carry exuberance and abundance (Si. 8). Compare to this the representations of gods sitting on a throne, below which there runs a river with fish in it. (An explanation, "a brazen vessel or the like, erected in the *ki-lugal*, corresponding to the construction of *gu-za gú-en-na gub-ba-bi*, *ná*(*d*)*-bi ki-ná*(*d*)*-a gub-ba-bi* and *zí*(*d*)*-da BI-da-ba gub-ba-bi*, Gud., Cyl. B, 16 : 17, 19; 17 : 9, seems to be out of question, because *urudu* is wanting several times, *e.g.*, IV, 17*c*, VI, 33*a*; P. 80 and M. 9, and *ki-lugal-gub* therefore must be considered as the principal idea. Besides, there is no *a* after *ki-lugal* or *ki-BAD* indicating the idea of locality, and also the co-ordination with *dŭ-maḫ* and ^{urudu}*dŭ-maḫ* speaks for *urudu* being a determinative.)

The *dŭ-maḫ*, which here is closely connected with the *ki-lugal-gub* (*bi* denoting a close connection, while *ù* expresses a contrast = "not only, but also"), is in Az. 14 mentioned alone as an object of dedication. In this passage it likewise is or contains a representation of mountains and rivers.

[2] See *L. I. H.*, III, p. 233, note 51.

16. *mu* ^{gish}*gu-za* [^{d}*Na-bi-um*] — C.; A.
[*mu* ^{gish}*gu-za*] ^{d}*Na-bi-um* — B.
mu gu-za ^{d}*Na-bi-um* — IV, 12*b*; M. 11; Fr. 6.
mu gu-za ^{d}*Na-bi-um* | *mu-na-dím* — P. 70.

The year in which (*Ḫammu-rabi*), after having made a throne for *Nabium*, — —

17. [*mu*] *alam* ^{d}[*Ninni*] *ki-bal mash-dū-ki* — A.
[*mu alam* ^{d}*Ninni*] *ki-bal mash-dū-ki* — B.
mu alam ^{d}*Ninni ki-bal mash-dū-ki* — C.
mu Ḫa-am-mu-ra-bi lugal[*-e*] | *alam* ^{d}*Ninni ki-bal mash-dū-ki* | *sag an-shu mu-un-íl*(?)*-la*(?) — P. 71.
mu alam ^{d}*Ninni ki* — Berl. 974 (= M. 71).
mu alam ^{d}*Ninni ki-bal* | *mash-dū-ki* — Berl. 975.

The year in which *Ḫammurabi* the king, after having raised to heaven the image of *Ninni*,[1] who *throws down* the land of the enemies, — — —

18. [*mu* . . . . .] ^{d}*En-lil-ra* — A.
[*mu KAK*+*GISH-ma*]*ḫ* ^{d}*En-lil-ra* — B.
mu KAK+*GISH-maḫ* ^{d}*En-lil-ra* — C.
mu KAK+*GISH-maḫ* ^{d}*En-lil mu-na-dím* (cf. H. 24). — VIII, 43*c* (Sippar).

The year in which (*Ḫammu-rabi*), after having made the sublime battlemace[2] for *Enlil*, — — —

19. [*mu bád I*]*gi-ḫar-sag-gá* — A.
[*mu bád*] *En-igi-har-sag-gá* — B.
mu bád Igi-ḫar-sag-gá — C.

The year in which (*Ḫammu-rabi*), after having — the fortress (*En-*)*Igi-har-sag*, — — —

20. [*mu* ^{gish}*gu-za* ^{d}]*Ishkur-ri* — C.; A.
[*mu* ^{gish}*gu-z*]*a* ^{d}*Ishkur-ri* — B.
mu gu-za ^{d}*Ishkur* — IV, 20*c*.
mu us-sa E-igi-ḫar-sag-gá — Bu. 91–5–9, 364.

[1] Perhaps we should connect and translate: "After *Ninni* . . . . . / raised him," *i.e.*, *Ḫam-mu-rabi*.
[2] C. shows the sign as *NIN;* VIII, 43*c* has *bara*(?).

The year in which (*Ḫammu-rabi*, after having made) the throne of *Ishkur*, — — —

The year after that, in which, etc.

21. [*mu bád Âl-B*]*a-zi*^{ki} — A.
⌊*mu bád Â*⌋*l-Ba-zum*^{ki} — B.; Bu. 88–5–12, 241, 746
mu bád Âl-Ba-lum (sic!) — C. [case.
mu bád (*Âl-*)*Ba-zum*^{ki} — Bu. 88–5–12, 746.
mu bád Âl-Ba-zum ba-dū — P. 72.

The year in which (*Ḫammu-rabi*), after the wall of *Al-Bazum*[1] has been built, — — —

22. [*mu alam Ḫa-am-*]*mu-ra-bi* — A.
[*mu alam Ḫ*]*a-am-mu-ra-bi* — B.
mu alam Ḫa-am-mu-ra-bi — M. 12; Berl. 1020.
[*mu a*]*lam Ḫa-am-mu-ra-bi lugal nig-si-sá* — C.

The year in which (*Ḫammu-rabi*, after having—) the statue "*Ḫammu-rabi* is the king of righteousness,"[2] — — —

23. [*mu*. . . . . *Zimbi*]*r*^{ki} — A.; B.
[*mu*. . . . .] *Zimbir*^{ki}*-ra* — C. [(Sippar).
mu APIN bád Zimbir^{ki} — M. 31 (= VIII, 13*b*)

The year in which *Ḫammu-rabi* after having — the foundation of the wall of Sippar, — — —

24. [*mu*[3]. . . . .] ^{d}*En-lil-ra* — A.; B.; C.
(?) *mu bara-maḫ* ^{d}*En-lil mu-na-dím* (cf. H. 18). — VIII, 43*c* (Sippar).

The year in which (*Ḫammu-rabi*) — — — for *Enlil*.

[1] *Âlu* is never used as a mere determinative; here it seems to be a part of the name of the town which means "town of Bazum" (notice the genetive *Ba-zi*; *Bazum* = personal name), like *A-al-*^{d}*Gât-*^{d}*Sin*, doorsocket of *Arad-Nannar*, 2 : 2; *Âl-Ur-*^{d}*MASH*, *B. E.*, Series A, XIV, 114 : 11; *Âl-Tukul-ti-E-kur*^{ki}, 128 : 2, etc. For the personal name *Bazum* compare *Ba-a-zi* (genetive of *Bâzum*, Cassite time), *B. E.*, Series A, XIV, 16 : 3, the hypocoristic *Ba-zi-a*, *P. N.*, and the feminine name *Ba-za-tum*, *P. N.*

[2] It was before this statue that *Ḫammurabi* set up the stele on which was written his code of laws. *A-wa-ti-ia shu-ku-ra-tim i-na na-ru-ia ash-ṭur-ma i-na ma-ḫar ṣalmi-ia shar mi-sha-ri-im u-ki-in*, *C. H.*, 24 : 74–78. This statue of *Ḫammu-rabi* stood in Babylon in the temple *E-sagil* (cf. *C. H.*, 24 : 59-25 : 58; see A. H. Godby, "The Place of the Code of *Ḫammu-rabi*," in *The Monist*, ed. P. Carus, Vol. XV, No. 2, pp. 199–226, Chicago, 1905).

[3] A. space for one sign; C. for two. B. has before this line still another one: [. . . . . *Z*]*imbir*^{ki}*-ra*.

25. [*mu bád Zimbir*]^{ki} A.
[*mu bád Z*]*imbir*^{ki} *ba-dū* B.
[*mu bád Zimbir*^{ki}*-ra* C.

The year in which (*Ḫammu-rabi*, after having built) the wall of Sippar, — — —

26. [*mu*.....*ga*]*l-la* A.
[*mu*.....] *gal-la*[1] B.

The year which.....great.....

27. [*mu*.....]*-mah* A.
[*mu*.....]*-maḫ gushkin rush-a* B.

The year in which (*Ḫammu-rabi* has — —) a sublime.....of red shining gold.

28. [*mu É*]*-nam-*[*ḫe*] A.
[*mu É-nam*]*-ḫe* B.
mu É-nam-ḫe ^{d}*Ishkur* Fr. 8.
mu É-(*nam-*)*ḫe* ^{d}*Ishkur* VIII, 12*c*.
mu É-nam-ḫe é-^{d}*Ishkur* VIII, 40*a*.

The year in which *Ḫammu-rabi*, after having — *E-namḫe* (the temple) of *Ishkur*, — — —

29. [*mu al*]*am* ^{d}*Sha-*[*la*] A.
[*mu alam*] ^{d}*Sha-la* B.
mu alam ^{d}*Sha-la* IV, 40*a*; R. 28.

The year in which *Ḫammu-rabi*, after having — the statue of *Shala*, — — —

30. *mu ugnim Nim-ma*[ ] A.
[*mu ugni*]*m Nim-ma* B.
mu (case: *Ḫa-am-mu-ra-bi lugal-e*) *ugnim Nim-ma*^{ki} Bu. 91–5–9, 2440.
mu erim ugnim Nim-ma (case: ^{ki}) VI, 44*c*.

The year in which *Ḫammu-rabi*, after having — the army of *Elam*, — — —

[1] The formula for this year cannot be restored as *mu Ésh-nun-na a-gal-gal-la*, because this formula is found on tablets from Tell Sifr.

31. *mu ma-da E-mu-ut-*[*ba-lum*] A.
**[*mu ma-da E-m*]*u-ut-ba-lum* B.
mu ma-da Ia-mu-ut-ba-lum R. 29; IV, 31*d*.
mu Ḫa-am-mu-ra-bi lugal | *SHI + DUB-ti Ana-*^{d}*En-lil-bi-ta* | *igi erim-na-shú ni-gin-na-a* | *ma-da Ia-mu-ut-ba-lum*(^{ki}) | *ù lugal Ri-im-*^{d}*Sin* | *shu-ni ki-ne-dúg*[ ] S. 37.
mu Ḫa-am-mu-ra-bi lugal | *SHI + DUB-ti Ana*[1] ^{d}*En-lil-bi-ta* | *igi erim-na ni-gin-na-a* S. 27.

The year in which *Ḫammu-rabi*, the king, after his hand with the help of *Anum* and *Ellil* who marched before his army, had struck to the ground the land *Emutbal* and king *Ṛim-Sin*, — — —

32. *mu ugnim Ásh*[*-nun-na*^{ki}] A.
[*mu*] *ugnim Ésh-nun-*[*na*^{ki}] Bu. 91–5–9, 1155.
mu erim Ésh-nun-na^{ki} ^{gish}*tukul ba-síg* IV, 22*b*.
mu ugnim Ésh-nun-na^{ki} Fr. 12.
mu ugnim Ésh-nun^{ki} Fr. 13.

The year in which the army of *Ashnunnak* was slain with the weapon.

33. *mu id Ḫa-mu-ra-b*[*i*] A.
mu id Ḫa-am-mu-ra-bi nu-ḫu-ush ni-shi VIII, 5*b*.
mu id nu-ḫu-ush-ni-shi IV, 13*a*; Bu. 88–5–12, 147.
mu Ḫa-am-mu-ra-bi lugal | *id Ḫa-am-mu-ra-bi nu-ḫu-ush ni-shi* | *shag-gi-rá-a* ^{d}*En-lil-lá mu-un-ba-al* P. 10.

The year in which *Ḫammurabi*, the king, after having dug the canal, "Hammurabi is the abundance of the people," which brings the flood for *Enlil*[2] — — —[3]

[1] Strassmaier's copy has *Ana Ana* ^{d}*En-*, etc.

[2] Or "the flood of Enlil"? This might be an allusion to the deluge story. Cf. Gud., Cyl. A, 1 : 9.

[3] Compare the partly parallel passage, Louvre Inscr. Obv. 17–22: *nâr Ḫa-am-mu-ra-bi nu-ḫu-ush ni-shi ba-bi-la-at me-e ḫe-gal a-na mât Shu-me-ri-im ù Ak-ka-di-im lu aḫ-ri*. According to the attribute of the canal in the above date formula, it seems to have run past Nippur on its way to Shumer. The compound substantive *shag-gi-rá-a* forms a genetive (*status constructus*) connection with ^{d}*En-lil-lá*. The same construction, *e.g.*, limestone tablet of *Ḫammu-rabi* from *Ḫallab*, 11 : 12: *sib shag-dug* ^{d}*Marduk-ge; nun shag-dug-dug* ^{d}*En-lil* ^{d}*Nin-lil-bi = ru-bu-u mu-ṭib lib-bi* ^{d}*En-lil ú* ^{d}*Nin-lil*, IV *R.*, 12 : 9, 10.

34. *mu Ana ^{d}Nin⌈ni ^{d}Na-na-a⌉*	A.; S. 38 (=M. 39).
mu Ana ^{d}Ninni ù ^{d}Na-na-a	IV, 25*a*; Fr. 41.
mu Ḫa-am-mu-ra-bi lugal-e | Ana ^{d}Ninni ù ^{d}Na-na-a	II, 27 : 14, 15.
mu Ḫa-am-mu-ra-bi lugal-e Ana ^{d}Ninni ^{d}Na-na-a mu-un-dím-ma	Brit. Mus. 33230 case; M. 78 (= S. 44).
[*mu*] *Ḫa-am-mu-ra-bi lugal-e | [Ana] ^{d}Ninni ù ^{d}Na-na-a e-ne-bi-da*	R. 61 : 7, 8.
mu Ḫa-am-mu-ra-bi lugal-e Ana ^{d}Ninni ù ^{d}Na-na-a | e-[ne]-bi-ta	M. 82.
mu Ḫa-am-mu-ra-bi lugal-e | Ana ^{d}Ninni ^{d}Na-na-a | e-ne-bi-ta | É-túr-kalam-ma mu-un-(gi)bil-a-an(?)	M. 109 (= S. 35) (Tell Sifr.).

The year in which *Ḫammu-rabi*, the king, after having caused *Anum*, *Ninni* and *Nanâ* to be made(?), —

The year in which *Ḫammu-rabi*, the king, after having restored *E-túr-kalama* for *Anum*, *Ninni* and *Nanâ*, — — —

35. *mu bád*[. . . . .]	A.
(?) *mu bád Kara-^{d}Babbar*	R. 41; 42 case; Fr. 11.
mu bád-gal Kara-^{d}Babbar(^{ki} M. 51)	M. 51; VI, 41*b*; Fr. 27 (?)[1]
mu bád-gal Kara-^{d}Babbar (|) *mu-un-dū-a*	P. 13 (Nippur); M. 34
mu Ḫa-am-mu-ra-bi lugal | bád-gal Kar-ra-^{d}Babbar | mu-un-dū-a	S. 47. [(Tell Sifr.).
mu Ḫa-am-mu-ra-bi lugal | bád-gal gú Id-digna | ḫar-sag-dím mu-un-il-la	P. 11.
mu Ḫa-am-mu-ra-bi lugal [ ] | bád-gal gú Id-digna ḫar-sag-dím mu[*-un-il-la*] *| Kara-^{d}Babbar mu-ni ne-in-s*[*à-a*]	P. 12.
mu ^{d}Ḫa-am-mu-ra-bi lugal-e | bád-gal gú Id-digna | sag-bi ḫar-sag-dím mu-un-il-lá | Kar-ra-^{d}Babbar mu-bi ne-in-[*sà*] *| mu-un-dū-a*	S. 28.
mu bád Kara-^{d}Babbar | ù Ra-bi-kum	R. 40; M. 62.
mu bád-gal Kara-^{d}Babbar^{ki} | ù bád Ra-bi-kum^{ki}	IV, 42*b*.
mu Ḫa-am-mu-ra-bi lugal | bád-gal gú Id-digna(*-a*?)*-ta | Kara-^{d}Babbar mu-ni ne-in-sà-a | ù* [*bád Ra-b*]*i-kum^{ki} | gú id Buranunu-ka | mu-un-dū-a*	P. 12 case.

[1] Friedrich's copy shows an additional sign before *kar*.

The year in which *Ḫammurabi*, the king, after having built a great castle on the bank of the Tigris whose summit (var. which) he made high like unto a mountain, and whose name he called "Wall of *Shamash*," and (after having built) the wall of *Rabikum* on the bank of the Euphrates, — — —

36. *mu* [^{d}*Tash-me-tum*]	A.
mu ^{d}*Tash-me*(S. 40 var. *-mi*)*-tum* (Nippur)	P. 17. S. 33, 36, 39, 40, 108. R. 34*b*; 36*a*; VIII,
mu Ḫa-am-mu-ra-bi ^{d}*Tash-me-tum*	S. 43 (Tell Sifr). [5*a*; 37*d*.
mu ^{d}*Tash-me-tum gushkin*	R. 35*a* (Sippar).
mu ^{d}*Tash-me-tum gushkin*-?-*a*(?)	R. 34*a*.
mu ^{d}*Tash-me-tum KA-shág-shág-ga*(S. 40 add. *-a*)*-ni*	VIII, 43*b*; S. 40.
mu Ḫa-am-mu(39 adds *-um*)*-ra-bi lugal-e* (m. 39) | ^{d}*Tash-me-tum KA-shág-shág-ga*(36 case and 43 add. *-a*)*-ni*	S. 33 case; 36 case; 39 case; 43 case.

The year in which *Ḫammu-rabi*, the king — — — *Tashmetum*, who — — — his prayer.

37. *mu*[*bád Má-rí*^{ki} *ba-g*]*ul*	A.
mu bád Má-rí^{ki}	R. 23; M. 52.
mu bád Má-rí^{ki} *ba-gul*	R. 22.
mu bád Má-rí^{ki} *ba-gul-la*	M. 105.
mu bàd Má-rí^{ki} *ù Mà-al-ka-a*^{ki} *ba-an-gul*	S. 31 (Tell Sifr).
mu Ḫa-am-mu-ra-bi lugal-e | (*dúg Ana* ^{d}*En-lil-lá-ta*, case) | *bád Má-rí*^{ki} | *ù bád Mà-al-ka-a* | *ba-an-gul-la*	M. 27.
mu Ḫa-am-mu-ra-bi lugal-e | *dúg* ^{d}*Ana-*^{d}*En-lil-ta* | *bád Má-rí*^{ki} | *ù Mà-al-gí-a*^{ki} *mu-un-gul*[1]	VIII, 22*c* (Babylon).

[1] That this date belongs to the later part of *Ḫammurabi's* reign ensues because of the following reasons: 1. *C. T.*, VIII, 22*c* : 3, 5, a married woman bears the name "*Ḫammurabi-sharri*"; this points to a time after, at least, the 14th year of *Ḫammurabi*. 2. The Tell Sifr contracts S. 31 and M. 27 are dated in this year; but Southern Babylonia came definitely under the sway of *Ḫammurabi* only after his 29th or 30th year. 3. *Sin-rimeni ḫazânu* and *Ibiq-Aiia dub-sar* (*R.*, 22 : 25, 26) occur *C. T.*, VIII, 32*c* : 23, 24 (10th year of *Samsu-iluna*), and the latter also *C. T.*, II, 5 : 31 (9th year of *Samsu-iluna*).

On the geographical position of *Mari* see Weissbach, *Miscellen*, p. 13. From the inscription of *Shamash-resh-uṣur* it ensues that it is near the territory of *Suḫi*, of the position of which on the middle Euphrates not far from the mouth of the *Ḫabur* the inscriptions of Assyrian kings leave no doubt. As a special kind of boats was named after *Mari*, it was evidently situated on the Euphrates, probably somewhat farther down the river.

The year in which *Ḫammu-rabi*, after having destroyed the wall of *Mari* and *Malkâ* upon the command of *Anum* and *Ellil*, — — —

[p. 35.

38*a*. *mu* ⌜*Ésh-nun-na*^{ki} *a-gal*⌝*-gal-la* — A.; M. 87; R. T., XVII,
mu Ésh-nun-na^{ki} *a-gal-gal-la mu-un-gul* — S. 46; M. 29; R. 30*a*.
[*mu É*[*sh-nun-na a-gal-gal mu-un-gul-la* — II, 41.
mu Ḫa-am-mu-ra-bi lugal Ésh-nun-na^{ki} *a-gal-gal-la mu-un-gul-la* — S. 46 case; P. 15.
mu Ésh-nun-na^{ki} *a-gal-gal-la* | *mu-un-gul-bi* — R. 30*b*.
mu Ésh-nun-na^{ki} *a-gal-gal-e* | *mu-un-gal-e* — S. 41 (M. 47) case.
b. *mu Ḫa-am-mu-ra-bi lugal* | *ugnim Tu-ru-uk-ku* | *Ka-ag-mu-um*^{ki} *ù Su-bi-e*^{ki}*-bi-ta* — S. 41 (M. 47) tablet.
mu Ḫa-am-mu-ra-bi | *ugnim Tu-ru-uk-kum* | *Ka-ag-mu-u* — P. 14.
mu ugnim Tu-ru-kum — M. 64.
mu ki-^{su}*lúb-pa-tim* | *awil Tu-ru-kum* — M. 70.

The year in which (*Ḫammu-rabi*), after having — — *Ashnunnak*, which a great flood had destroyed, — — —
The year in which the army of *Turukkum*, *Kagmû* and *Subê* — — —

39. *m*[*u kilib gú-dá-*]*a-bi*[1] — A.
mu kilib gú-dá-a-bi — P. 75, 76; VIII, 50*b*.
mu kilib gú-dá-a-bi | *dù*(?)*-EDIN*^{ki}*-ne*(?) — P. 74.
mu kilib gú-dá-bi | *kur dù*(?)*-EDIN*^{ki}*-ge*(?)*-na* — P. 73.
mu Ḫa-am-mu-ra-bi lugal-e kilib gú-dá-a-bi(?) *kur dù*(?)*-EDIN*^{ki} [*-n*]*e*(?) | *s*[*ag-gish-ne*]*-in-r*[*a-*]*a* — P. 16 (Nippur).
mu kilib gú-dá-a-bi | *kur dù*(?)*-EDIN*^{ki}*-ne* | *sag gish-ne-ri-a* — M. 67 (= S. 103) (Tell Sifr).
mu kilib gú-dá-a-bi | *kur dù*(?)*-EDIN-ge*(?)*-ne*[2] — M. 7.

The year in which *Ḫammu-rabi*, the king, after having subdued the totality of the land of the enemies in the desert district(?), — — —

[1] The formula occurs on Nippur and Tell-Sifr contracts and is therefore to be assigned to *Ḫammu-rabi's* later years. *Mu-ḫa-du-um mâr* ^{d}*Sin-a-zu* (S. 103, S. 13) occurs also on S. 71 : 21 (3d year of Si) and on 97 : 26 (8th year of Si). The correctness of the transcription and translation of the first part of the formula may be doubted.

[2] Meissner's copy shows *kur-ne-ra-ge-ne*.

40. [*mu*.....] [.....] A.
(?) *mu id Ti-shi-it-^{d}En-lil*(*-la*, VI, 47*b*) M. 110 case; VI, 47*b*; Bu.
mu id T[*i-shi-i*]*t-^{d}En-lil* | *id Zimbir^{ki}* | *mu-un-ba-al-la* M. 110. [88–5–12, 211.
mu id Ti-shi-it ^{d}En-lil | *^{d}En-lil-lá id Zimbir^{ki}* Fr. 25.

The year in which (*Ḫammu-rabi*), after having built the canal *Tishit-Enlil*, the canal of Sippar, — — —

41. [*mu É-me-te-u*]*r-s*[*ag*] A.
mu Ḫa-am-mu-ra-bi lugal-e (M. 46 om.) *É-me-te-ur-sag mu-un-bil-a* (var. *-lá*, P. 18; *-la*, P. 18 case) M. 45, 46 (= B. 56 and 61); S. 25, 42; P. 18 (Tell Sifr, Nippur).
mu Ḫa-am-mu-ra-bi lugal-e | *É-me-te-ur-sag-gá* | *mu-un-bil-lá* | *IGI + É-nir ki-KU-maḫ* | *^{d}Za-mà-mà ^{d}Nin-ni* | *sag-bi an-dím-il-la* | *mu-un-dū-a* S. 26 (Tell Sifr).
mu Ḫa-am-mu-ra-bi lugal-e | *É-me-te-ur-sag mu-un-bil-a* | *IGI + É-nir ki-KU-maḫ* | *^{d}Za-mà-mà ^{d}Ninni-ge* | *sag-bi an-dím-il-la* | *mu-un-dū-a* M. 46 (case of B. 61) (Tell Sifr).
mu É-me-te-ur-sag-gá | *mu-un-bil-lá* | *É + IGI-nir ki-KU-maḫ* | *^{d}Za-mà-mà ^{d}Ninni* S. 26 (= case of 25) (Tell Sifr).

The year in which *Ḫammu-rabi*, the king, after having restored *E-mete-ursag* and having built the temple tower, the sublime abode of *Zamama* and *Ninni*, so that its head rises as high as heaven, — — —

42. [*mu* .....]-^{k}[^{i}....] A.
mu bád[C.
(?) *mu bád Shi-ra-maḫ^{ki}* R. 38; VI, 36*b*.
mu bád Shi-ra-maḫ^{ki} ba-dū R. 39*a*.
mu bád Shi-ra-maḫ^{ki} mu-un-d[*ū-a*] R. 39*b*.

The year in which (*Ḫammu-rabi*), after having built the fortress *Shiramaḫ*, — — —

43. [*mu saḫar Zimbir^{ki}*] *uru-dú ^{d}*[*Babbar*] A.
mu saḫar Zim[*bir^{ki} uru-dú ^{d}Babbar*] C.
mu saḫar Zimbir^{ki} | *uru-dú ^{d}Babbar-ta* VI, 44*a*.
mu saḫar-gal Zimbir^{ki} R. 33.
mu Zimbir^{ki} uru-dú | *^{d}Babbar-ge* | *bád-bi saḫar-gal-ta* R. 31.

mu Zimbir^{ki} *uru-dú*	Fr. 7.
(?) *mu Zimbir*^{ki}	VI, 48*c*.
shattum epir Sippar^{ki} *ish-sha-ap-ku*	R. 32.

The year in which *Ḫammu-rabi*, the king, after having thrown up the wall of Sippar, the *beautiful* city[1] of *Shamash*, with great masses of earth,[2] — — —

Samsu-iluna.

1. *mu Sa-am-su-i-lu-na lugal-e*	A.; VIII, 9*a*; R. 45, 48; Fr. 15; M. 66 (tablet).
mu Sa-am-su-i-lu-na lugal	VI, 3, 40*a*, 48*b*; P. 20;
mu Sa-am-su-i-lu-na lu[gal-e (dúg-ga zi-da ^{d}*Marduk-ka-ta)] | nam-en-bi kur-kur-r[a]*	C. [R. 47.
mu Sa-am-su-i-lu-na lugal(-e M. 66) *dúg-ga zi-da* ^{d}*Marduk-ka-ta*	P. 62; M. 66 case (=S. 68)[3] (Nippur, Tell Sifr).
mu Sa-am-su-i-lu-na lugal | dúg-ga zi-da ^{d}*Marduk | ka-ta | nam-en-bi kur-kur-ra PA-è-shú(?)-ag-a*	S. 51 (Tell Sifr).

The year in which *Samsu-iluna*, the king who at the true command of *Marduk* makes shine his dominion in the lands,[4] — — —

2. *mu [ama-a]r-gí Ki-en-gi Ki[ ]*	A.
mu ama-ar-gí Ki[ ]	C.
[mu ama-]ar-gi Ki[-en-gi Ki-uri] in-gar	D.
mu ama-ar-gí	VIII, 24*b* (tablet).
mu ama-ar-gí	VI, 32*a*.
mu ama-ar-gí Ki-en-gi Ki-uri	Case.
mu ama-ar-g[í]	M. 33.
mu Sa-am-su-i-lu-na lugal ama-ar-gi i-ni-gar-ra	M. 100 (Babylon).

[1] Cf. *Unug*^{ki} *uru-dú*, Rim-Sin, stone tablet, A, Rev. 5. Terra-cotta cone, A. 25 (Thureau-Dangin, *S. A. K. I.*).

[2] Cf. *bad Zimbir*^{ki} *saḫar-ta ḫar-sag-gal-dím sag-bi ḫe-(im-)mi-il = dûru sha Sippar*^{ki} *in e-pi-ri ki-ma sa-tu-im ra-bi-im ri-shi-shu lu-u-ul-li*, Bil. Cyl. inscr. of *Ḫam.*, 10–14, which probably refers to the events of this year.

[3] The tablet is dated by the usual short formula.

[4] Cf. *Ḫa-am-mu[-ra-bi] \| nam-lugal-[. . . . .] \| kalam-ma PA-è[-shú ?] \| ag-a me-e[n]*, basalt fragment of *Ḫammu-rabi*, *L. I. H.*, 67 : 7, 10; *nam-maḫ nam-kala-ga-ni . . . . PA-ne-in-è = na-ar-bi du-ni-shu . . . . . u-she-bi.* Hymn inscr. of *Ḫam.*, *L. I. H.*, 60, IV, 2–41, and similarly *mîsharam ina mâtim ana shûbîm*, *C. H.*, 1 : 32–34. *É-ninnû me-lí*

The year in which *Samsu-iluna*, the king who has liberated *Shumer* and *Akkad*, — — —

3. [*mu id Sa*]-*am-su-i-lu-na* (*na-*)*ga-*[ ]	A.
mu id Sa-am-su-i-lu[*-na na-ga-ab*] | *nu-uḫ-shi*	B.
mu id Sa-am-su-i-lu-u[*na nagab nu*]*-hu-ush* | *ni-shi mu-un-ba-al*	D.
mu id Sa-am-su-i-l[*u-na* . . . . .]	C.
mu id Sa-am-su-i-lu-na | *na-ga-ab nu-ḫu-ush ni-shi mu-ba-al*	VIII, 6*b*.
mu (*Sa-am-su-i-lu-na lugal*, 64) *id Sa-am-su-i-lu-na na-ga-ab nu-uḫ-shi mu-un-ba-lá*	S. 64, 71 (Tell Sifr).
mu id Sa-am-su-i-lu-na lugal-e | *na-ga-ab nu-uḫ-shi*	II, 15; cf. M. 59 and 56.

The year in which *Samsu-iluna*, the king, after having dug the canal, "*Samsu-iluna* is the spring of the abundance of the people," — — —

4. *mu id Sa-am-su-i-lu-na ḫe-gál*	B.; Fr. 18.
mu id Sa-am-su-i-lu-na ḫe-gál | *mu-un-ba-al*	D.
mu id Sa-am-su-i[*-lu-na*	C.
mu id Sa-am-su-i-lu-na | *ḫe-gál* | *mu-un-ba-al-la*	P. 21.
mu Sa-am-su-i-lu-na lugal-e (om. S. 57, 58, 60, 67) | *id Sa-am-su-i-lu-na ḫe-gál* | *mu-un-ba-al*(58 om.)*-la* (S. 53, 58, 60, var. *-lá*; 57 om.?)	P. 23; S. 52, 53, 57, 58, 60.
mu Sa-am-su-i-lu-na lugal | *id-ḫe-gál-la*(|)*mu-un-ba-al-la* (22 om. or *-lá*)	P. 24, 22.

The year in which *Samsu-iluna*, after having dug the canal, "*Samsu-iluna* is the abundance of the people," — — —

5. *mu* ^{giš}*gu-za* ⌊*ba*⌋*ra-ge*	B.; IV, 11*b*.
mu ^{giš}*gu-za b*[*ara-ge*]	C.
mu Sa-am-su-i-lu-na lugal | ^{giš}*gu-za*	S. 72; M. 83 (Tell Sifr).
mu ^{giš}*gu-za bara-ge mu-un-na-dím-ma*	S. 48 (Tell Sifr).
mu Sa-am-su-i-lu-na lugal ^{giš}*gu-za bara-ge* [^{d}]*Nannar*	S. 48 case (Tell Sifr).

an-ki-a PA-è-mu-ag-ge, Gud. Cyl. A, 1 : 11. *Kur-kur* designates the foreign hostile lands, in opposition to *kalam* = *mâtu*, Thureau-Dangin in *S. A. K. I.*, p. 40, note *c*, and *Z. A.*, XVI, p. 354, note 3.

dingir SAG-DU-ga-ni-shú(?-*ra* or -*ge*) *mu-un-na-an-dim-ma*

mu ^{gish}*gu-za il*[^{d}*Nan*]*nar dingir SAG-DU*	D.
mu ^{gish}*gu-za il mu-na-an-dím*	M. 55.
mu ^{gish}*gu-za il*	VI, 7; S. 72.
mu Sa-am-su-i-lu-na lugal-e ^{gish}*gu-za gushkin* ^{d}*Nannar*	R. 56.

The year in which *Samsu-iluna*, the king, after having made a *portable*(?) throne for *Nannar*, the god who begat him,[1] — — —

6. *mu alam KA* + *SHU* ^{d}[*lamma gushkin-ash*]-*ash-bi-da*	D.
mu alam K[*A*	C.
mu a[*la*]*m KA*(+ *SHU*)-*ne*	B.; IV, 46*a*.
mu alam KA(?)-*BIL*(?)-*E*(?) ^{d}*lamma*(?) | *gushkin*	VIII, 42*c*.
mu Sa-am-su-i-lu-na lugal(-*e*, 59) | *alam KA* + *SHU-KA* + *SHU-ne*[2] ^{d}*lamma gushkin ash-ash-bi-ta*	S. 59, 61 (Tell Sifr).
mu Sa-am-su-i-lu-na lugal-e alam KA(+*SHU*)-*ne* ^{d}*lamma gushkin* | *ash-ash-bi-ta* (om. 56)	S. 56, 66 (Tell Sifr).
mu Sa-am-su-i-lu-na lugal-e | ^{d}*Babbar* ^{d}*Marduk e-ne-bi-da-ra*(?) | *nig-dím-dím-ma-bi al-in-na-an-gù-ush-a-an* | *alam KA* + *SHU*-*KA* + *SHU-ne* ^{d}*lamma gushkin ash-ash-bi-ta* | *É-babbar igi-*^{d}*Babbar-shú É-sag-il igi-*^{d}*Marduk-shú* | *ki-gub-ba-ne-ne mi-ni-gi-na*	S. 54 (Tell Sifr).
mu Sa-am-su-i-lu-na lugal-e | . . . . . ^{d}*Babbar* ^{d}*Marduk e-ne-bi-ta-ge* | *nig-dím-dím-ma-bi al-in-na-an-gù-u*[*sh-a-an*] | *alam KA* + *SHU* - *KA* + *SHU-ne*(?) ^{d}*lamma gushkin ash-ash-bi-ta* | *É-babbar igi-*^{d}*Babbar-shú É-sag-il igi-*^{d}*Marduk-shú in-in-tu-ri*	S. 62 (Tell Sifr).

The year in which *Samsu-iluna*, the king, whose deeds both *Shamash* and *Marduk* . . . . . , after having erected their standing places (*i.e.*, of

[1] Cf. ^{d}*Nannar* \| *dingir SAG-DU-mu-shù* = *a-na* ^{d}*Si*[*n*] \| *ilu ba-ni*[*-ia*]. *Samsu-iluna*, Col. II, 50, 51 (similarly *a-na* ^{d}*Marduk ili ba-ni-shu*, limestone tablet of *Ḫam.* from Borsippa, 31, 32); *dingir SAG-DU-ga-dím* = *ki-ma ili ba-ni-shu*, II *R.*, 17*f*, IV, 48. The phonetic value of *SAG-DU* ended in *g*.

[2] Cf. *B.*, 44*a* (= S. 18) and *B.*, 44 (S. 17), which Thureau-Dangin transcribes with alan-*shá*(*g*)-*shá*(*g*)-ne.

[3] *B.*, according to King, traces like *unu*.

the statues), has brought praying statues of guardian gods of gold, into *E-babbar* before *Shamash*, and into *E-sagil* before *Marduk*.

7. *mu* ^{giš}*tukul*[C.
mu ^{giš}*tukul* ⌜*sh*⌝*u-nir* B.; Fr. 21, 40.
mu ^{giš}*tukul ki-lugal-gub ḫar-sag ida*[1] D.
mu ^{giš}*tukul* | *shu-nir-maḫ*(?) P. 79.
mu ^{giš}*tukul shu-nir gushkin* | *kú-babbar* P. 78.
mu shu-nir-maḫ M. 8.
mu ^{giš}*tukul shu-nir* | *gushkin* Fr. 20, 20*a*.
mu ^{giš}*tukul shu-nir nig-babbar-ra* Fr. 22 (21).
mu Sa-am-su-i-lu-na lugal-e ^{giš}*tukul shu-nir nig-bàr-bàr-ra* P. 27.
mu Sa-am-su-i-lu-na lugal(*-e*) | ^{giš}*tukul shu-nir nig-babbar-ra* | *gushkin kú-babbar* P. 77.
mu Sa-am-su-i-lu-na lugal-e | ^{giš}*tukul shu-nir nig-babbar-ra gushkin kú-babbar* | *me-te-* . . . . . *-ge* | ^{d}*Marduk-ra a-mu-na-RU* S. 55.
mu Sa-am-su-i-lu-na lugal-e | ^{giš}*tukul shu-nir nig-babbar-ra* | *gushkin kú-babbar-ge me-te-* . . . . *-ge* | ^{d}*Marduk-ra a-mu-na-RU* | *É-sag-il-la é* ^{d}*Marduk*[2] *mi-ni-in-mul-la-a* S. 49.

The year in which *Samsuiluna*, the king, after having dedicated to *Marduk* a *mazraḫu*-weapon, a shining one, of gold and silver, the ornament of . . . . . and after having it . . . . . in *E-sagil*, the house of *Marduk*, — — —

8. *mu* ^{urudu}*ki-lugal-gub ḫar-sag ida ash-ash*[ ] B.
mu ^{giš}*tukul ki-lugal-gub ḫar-sag ida*[1] D.
mu ^{urudu}*ki*[*-lugal-gub* . . . . . C.
mu Sa-am-su-i-luna lugal-e | ^{urudu}*ki-lugal-gub ḫar-sag id-da-ash-ash* P. 28; Fr. 25.

[1] Confusion of the dates for the 7th and the 8th year. So according to Messerschmidt's copy in *O. L. Z.*, X, p. 174; but judging from the copy in King, *Chronicles*, which shows a clear *urudu* instead of ^{giš}*tukul*, the scribe has simply omitted the formula of the 8th year.

[2] The copy has *é-dingir-dingir-Marduk* = *é Ana-*^{d}*Marduk*?

mu Sa-am-su-i-lu-na lugal ^{urudu}ki-lugal-gub ḫar-sag-id-ash-ash-bi	S. 69, 70 (73) (Tell Sifr).
mu Sa-am-su-i-lu-na lugal | ^{urudu}ki-lugal-gub | ḫar-sag id-ash-ash-bi | ḫi-nun ḫe-gal-bi tum-tum	S. 65 (Tell Sifr).
mu Sa-am-su-i-lu-na lugal | ^{urudu}[k]i-lugal-gub-ba id-ḫar-sag-ash-ash-bi	S. 70 case (Tell Sifr).
mu ^{urudu}ki-lugal-gub ḫar-sag | ida-ash-ash-bi-ta(?)	Fr. 23, 24.
mu ki-lugal-gub (ḫar-)sag[1]	P. 80.
mu ki-lugal-gub ḫar-sag-id-ash-ash(?)*-bi*	VI, 33*a*.
mu sha-di-i ù na-ra-tim	P. 81.

The year in which *Samsu-iluna*, the king (after having made) a (brazen) lordly *manzâzu* (which represents) mountains and rivers carrying exuberance and abundance, — — —[2]

9*a*. *mu us-sa ^{urudu}ki-lugal-gub*[3]	D.; R. 57; M. 73.
mu us-sa ki-lugal-gub-ba	IV, 17*c*.
b. *mu ugnim Ka-ash-shu-u*	B.
mu Sa-am-su-i-lu-na lugal-e ugnim Ka-ash-shu-u	Bu. 88–5–12, 144.
mu Sa-am-su-i-lu-na lugal-e ugnim[4] *Ka-ash-shu*	II, 5.

The year in which *Samsu-iluna*, the king, after having — — the hordes of the *kashshû*, — — —

10. [*mu ugnim I*]*-da-ma-ra-az*	A; B.
mu erim I-da-ma-ra-az	VIII, 24*a*; 32*c*.
mu erim I-da-ma-ra-az^{ki}	P. 82.
mu Sa-am-su-i-lu-na lugal-e | ugnim I-da-ma-ra-az	S. 63 (Tell Sifr).

The year in which (*Samsu-iluna*, the king, after having — —) the hordes of *Idamaraz*, — — —

11. [*mu* . . . . .] ^{ki}	A.
mu bád Urí^{ki} Unug^{ki}	B.
mu Sa-am-su-i-lu-na lugal(*-e* P. 35) *bád Urí^{ki} Unug^{ki}-ga mu-un-gul-la*	P. 35; 37 (case); 30.

[1] First part of *sag* written over *ḫar*.

[2] Cf. *H* 13, note.

[3] D. was composed in this year.

[4] (*ki*)-^{su}*lúb-gar*.

mu Sa-am-su-i-lu-na lugal-e bád Urí^{ki} ù Unug^{ki} mu-un-gul-la P. 36.

mu ^{d}Sa-am-su-i-lu-na lugal bád Urí^{ki} ù Unug^{ki} mu-un-gul P. 31.

mu ^{d}Sa-am-su-i-lu-na lugal-e bád Urí^{ki}-ma Unug^{ki}-ga mu-un-gul-e P. 32.

mu Sa-am-su-i-lu-na lugal-e dúg-ga Ana ^{d}En-lil-bi-da (P. 33 var. *-ta*) *bád Urí^{ki} ù Unug^{ki}-ga mu-un-gul-la* P. 33; 34 (36 case).

mu bád Uri^{ki} R. 58.

The year in which *Samsu-iluna*, the king, after having destroyed at the command of *Anum* and *Ellil* the wall of *Ur* and *Uruk*, — — —

12. *mu kur gú-si-a* B.; VI, 49*c*.

[*mu kur gú-*]*si-a* A. [(= VI, 49*c*).

mu kur gú-si-a an-ga-a Case of Bu. 91–5–9, 2518

mu Sa-am-su-i-lu-na lugal | kur gú-si-a an-ga-a-an | mu-da-bal-esh P. 38 (Nippur).

mu Sa-am-su-i-lu-na lugal-e | kur gú-si an-ga-a-an mu-un-da-bal-e-esh-a-an P. 39.

The year in which *Samsu-iluna*, the king, after all(?) the ..... lands had revolted from him, — — —

13. [*mu Ki-sur-ra*] *ù Sa-bu-bi-da-ge* A.

mu Ki-sur-ra ù Sa-b[*u*] B.

mu Sa-am-su-i-lu-na lu[*gal*] *| Ki-sur-ra Sa-bu-um | bi-da-ge* P. 42 (Nippur).

mu Sa-am-su-i-lu-na lugal-e | Ki-sur-ra^{ki} Sa-bu-um^{ki}-bi-da-ge P. 43.

mu Sa-am-su-i-lu-na lugal-e | dúg ^{d}En-lil-lá-ta Ki-sur-ra^{ki} | Sa-bu-um^{ki}-bi-da-ge | KA-si-il-lá-ash ne-in-tu-ra P. 40.

mu Sa-am-su-i-lu(-na) lugal | Ki-sur-ra^{ki} Sa-bu-um mu-un-gul-la P. 83.

The year in which *Samsu-iluna*, the king, after having brought to obedience (var. destroyed) *Kisurra* and *Sabum*, — — —

14. [*mu lugal-im-gi*] *gú-*[*ba*]*r-ra* — A.
mu lugal-im-gi gú-b[*ar-ra*] — B.
mu Sa-am-su-i-lu-na lugal | *lugal-im-gí gú-bar-ra* — P. 44.
mu Sa-am-su-i-lu-na lugal | *lugal-im-gí* (case: *-gĭ*(*g*)) *gú-bar-ra* | *lù-Ki-uri-ge eb-ta-bal-bal* | *-e-esh-a* — P. 45.
mu lugal im[-] — VIII, 15*b*.

The year in which king *Samsu-iluna*, the subduer of the illegal king whom the Accadians had seduced to make a rebellion, — — —

15. [*mu bád*] *I-si-in-na*^{ki} *ba-gul-la* — A.
mu bád Ĭ-si-in [*-na*^{ki}] — B.
mu bád Ĭ-si-in^{ki} | *ki-bi-shú* [*ne*]*-in-gí-a* — P. 84.
mu [*Sa-am-su-i-lu-na lugal*] *bád I-si-in*[*-na*] ^{ki}*ki-bi-shú ne-in-gí-a* — Bu. 88–5–12, 153 and 707.
mu Sa[*-am*]*-su-i-lu-na lugal* | *bád Ĭ-s*[*i-*]*in*^{ki}*-na ba-gul-la* | *ki-bi-shú* [*n*]*e-in-gí-a* | .....[ ] | *ne*(?)*-in-KU*(?)*-a* — P. 46 (Nippur).

The year in which *Samsu-iluna*, the king, after having restored to its place the destroyed wall of *Isin* and having settled(?) ....., — — —

16. *mu bád*] *an-da-*[*s*]*á-a* — A.
mu bád an-d[*a-sá-a*] — B.
mu Sa-am-su-i-lu-na lugal-e | *bád an-da-s*[*á-a*] — R. 59.
mu bád an-da-sá-a Zimbir^{ki} | *a-dú-e*[1] — II, 13.
mu Sa-am-su-i-lu-na lugal-e | *bád an-da-sá-a Zimbir*^{ki} | *a*(?)*-dú-e*[1] | *mu-un-dū-a* — P. 85.

The year in which *Samsu-iluna*, the king, after having built the wall of *Sippar* that equals the heaven ....., — — —

17. [*mu*] *bád-ash-ash gal-gal-la* — A.
mu bád-ash-ash[ ] — B.
mu Sa-am-su-i-lu-na l[*ugal*] | *bád-ash-ash gal-la* [.....] — R. 60.

[1] Or *nig-dú-e*?

mu Sa-am-su-i-lu-na lugal[ ] | *bád-ash-ash gal-gal* P. 47.
E-mu-ut-ba[*-al*] | *ba-gul-lu-ush-a ki*[*-bi-shú ne-in-gí-a*]

The year in which king *Samsu-iluna*, after having restored to their place the great castles of *Emutbal* which had been destroyed, — — —

18. *mu É-babbar ^{d}Babbar Zimbir*(?)*-ra^{ki}* A.
mu É-babbar-ra é [^{d}*Babbar*] B.
mu Sa-am-su-i-lu-na lugal-e | *é ^{d}Babbar-ge Zimbir^{ki}-ta*[1] *shu-bil ne-in-ag-a* Fr. 26.
mu Sa-am-su-i-lu-na lugal | *É-babbar-ra é ^{d}Babbar-ge Zimbir^{ki}-ta* | *shu-bil ne-in-ag* | *Igi* + *É-nir gigun-na-maḫ-a-ni* | *sag-bi an-shú mi-ni-in-us-sa* P. 48.

The year in which king *Samsu-iluna*, after having renovated *E-babbar*, the temple of *Shamash* in *Sippar*, and after having raised to heaven the head of the stage tower, his sublime *gigunû*, — — —

19. *mu ^{giš}gu-za bara*(?)*-b*[*ar*]*a*(?) *gushkin min-na-bi* A.
[*mu Sa-a*]*m-su-i-lu-na lugal-e* | [^{giš}*gu-za b*]*ara gushkin min-a-bi* | [^{d}*Marduk* ^{d}]*Zar-pa-ni-tum*|*-bi-da* P. 50.
mu Sa-am-su-i-lu-na lugal-e | ^{giš}*gu-za bara gushkin-na min-a-bi* | ^{d}*Marduk Zar-pa-ni-tum-bi-da-ge* | *in-ne-shi-in-dim-ma* P. 49.

The year in which king *Samsu-iluna*, after having made two golden thrones for the sanctuary of *Marduk* and *Zarpanitum*, — —

20. *mu kur nu-she-ga-ne* A.
mu Sa-am-su-i-lu-na lugal-e | *lugal sag-kal kur nu-she-ga-ni* | *ne-in-sì-sì-ga-a* P. 51.
mu Sa-am-su-i-lu-na lugal sag-kal | *kur nu-she-ga-ni ne-in-sì-sì-ga* P. 53 (52, 54).

The year in which king *Samsu-iluna*, the supreme king, after having thrown down the unruly land, — — —

[1] To the determination of the locality by means of *-ta* after a nominal expression cf. *ba-dim E-babbar é ^{d}Babbar Larsam^{ki}-ma-ta*, Brick of *Ḫammu-rabi* from *Larsam*.

21. *m[u ^{g}]^{ish}gu-za bara-gu-l[a]* — A.
mu ^{gish}gu-za zag(?) gushkin gu[-la-ta?] | mul-mul[— VIII, 41*c*.
mu Sa-am-su-i-lu-na lugal-e | ^{gish}gu-za bara gu-la gushkin-ta | mul-dím[1] *mul-mul-lá | ^{d}Nin-gal-ra mu-na-dím-ma* — VIII, 32*b*.
mu Sa-am-su-i-lu-na lugal-e | gu-za bara gu-la gushkin-ta | mul-dím mul-mul-la [^{d}]Nin-gal-ra | [mu-n]a-dim-ma — P. 55.
mu Sa-am-su-i-lu-na ^{gish}guza gushkin-ta — VIII, 15*a*.

The year in which king *Samsu-iluna*, after having made for *Ningal* a throne in the great golden chamber which sparkled like the stars, — —

22. *mu IG[I] + É-nir ki-KU-maḫ* — A.; IV, 7*b*; 17*b*; VIII, 15*a*.
mu Sa-am-su-i-lu-na lugal-e | IGI + É-nir ki-KU-maḫ | ^{d}Za-mà-mà ^{d}Ninni-bi-da-ge | shu-bil ne-in-ag — P. 57.
mu Sa-am-su-i-lu-na lugal-e | IGI + É-nir ki-KU-azag[2] *^{d}Za-mà-mà* — P. 56.

The year in which king *Samsu-iluna*, after having renovated the stage tower, the sublime (var. clean) dwelling place of *Zamama* and *Ninni*, —

23. *mu á-kal[ ]* — A.
mu Sa-am-su-i-lu-na lugal-e á-kal RUSH-ra ^{d}En-lil-li | mu-na-an-sì-ma-ta — P. 58.
mu Sa-am-su-i-lu-na lugal-e | á-kal RUSH-ra ^{d}En-lil-li mu-na-an-sì-ma-ta | Sha-a'-na^{ki} Za-ar-ḫa-nu-um — R. 46.
mu bád Sha-a'-na-a — VIII, 32*a*.
mu Sha-a'-na-a — VIII, 6*a*.

The year in which king *Samsu-iluna*, after having in the formidable might which *Ellil* had given him, (*destroyed*) *Sha'na* and *Zarḫanum*, — — —

[1] After a copy by King.
[2] Cf. IV *R.*, 9 : 24*a*, *ki-KU-maḫ = shub-tu ellî-tim*.

24. *mu bád K[ish]* [^{ki}] — A.

mu Sa-am-su-i-lu-na lugal nam kalam-ma | mu-un-ŭr-ra | bád Kish^{ki} mu-un-dū-a — R. 61 : 11–13; 37–39, case 32–34.

mu Sa-am-su-i-lu-na lugal nam kalam-ma mu-ŭr-ra bád Kish^{ki} gú id Buranunu mu-un-dū-a

The year in which *Samsu-iluna*, the king, who determined[1] the destiny of the land, after having built the wall of *Kish* on the bank of the Euphrates, — — —

25. *mu alam* [ ] — A. — [year!]

mu Sa-am-su-i-lu-na lugal-e | alam (?)^{gish}*tukul*(?)*-sig-gi ki*(?)*-sag*(?)*- . . . . . | mu-un- . . . . . -a* — II, 43. (But cf. the 31st

The year in which *Samsu-iluna*, the king, after having . . . . . a statue(?) with a striking weapon(?) in the . . . . . place, — — —

26. *mu ḫar-sag*[ ] — A.

mu ḫar[

mu Sa-am-su-i-lu-na lugal-e | ḫar-sag-gal kur Mar-tu — R. 62.

mu Sa-am-su-i-lu-na[ ] *| ḫar-sag-gal kur Mar-tu-a*[*-ta*] — II, 27 : 18, 19.

mu Sa-am-su-i-lu-na lugal-e | ḫar-sag-gal kur Mar-tu-a[*-ta*] *1½ gar 4 u 10 da-ush*[ ] *| nà sag-gí-a-ba*[ ] — P. 59.

The year in which king *Samsu-iluna*, after having (brought) from the great mountain of the westland a . . . . . stone measuring 1½ gar 4 cubits and 10 inches(?)[2] . . . . . , — — —

27. *mu nig-babbar-ra*[3] — II, 27.

mu Sa-am-su-i-lu-na lugal[ ] *| nig-babbar-ra sakkur-sakkur*-(?) *| . . . . . ki shag dú-shar-ra*[4] — P. 67.

[1] *Ŭr* (*Br.*, 11890) = *ḫamâmu*, "to direct."

[2] That is, about 11 metres.

[3] As the text in lines 18 and 19 mentions the 26th year of *Samsu-iluna*, and as the formulas from the 28th year to the last year of *Samsu-iluna* are known, it follows that the above given formula is that of the 27th year.

[4] The transcription of this line is a mere attempt.

mu Sa-am-su-i-lu-n[a lugal] | nig-babbar-ra sakkur-sakkur[-ra?] . . . . . [ ] P. 90.

The year in which *Samsu-iluna*, the king after having— — —

28. *[mu á]-ág[-gá]* A.
mu Sa-am-su-i-lu-na lugal | á-ág-gá ^{d}En-lil-lá-ta(?) P. 60.
mu Sa-am-su-i-lu-na lugal | á-ág-gá ^{d}En-lil-lá R. 70 : 15, 16.
[mu Sa-am-su-i-lu-n]a lugal | á-ág-gá ^{d}En-lil-lá | [. . . . .]ta IV, 11*a*.
mu nam á-ág-gá | ^{d}En-lil-lá-ta P. 61.

The year in which king *Samsu-iluna*, after having —upon the (decision of the) oracle of *Ellil*, — —

29. *mu[us-s]a á-á[g-gá]* A.
mu Sa-am-su-i-lu-na lugal-e us-sa á-ág-gá ^{d}En-lil-lá VI, 20*a*.
The year after that in which, etc.

30. *mu us-sa us-sa á-ág-gá[ ]* A.
mu us-sa us-sa á-ág-gá IV, 39*a*.
mu Sa-am-su-i-lu-na lugal-e | us-sa us-sa-bi á-ág-gá ^{d}En-lil-lá[ ] P. 86.
mu bil min-kam-ma | [sh]a egir mu á-ág-gá ^{d}En-lil-lá VIII, 9*b*.

The second year after that in which, etc.

31. *mu alam-a-ni gish-nim mu[-]* A.
mu Sa-am-su-i-lu-na lugal | alam ^{gish}tukul gushkin rush-a[1] R. 70 : 26, 27.

The year in which king *Samsu-iluna*, after having (made) a statue with a weapon of red shining gold,—

32. *mu id Qar(?)[-* A.

The year in which *Samsu-iluna*, after having — the canal, ... , — — —

[1] This date has to be consigned to the 31st year, because *R.* 70 stands between the 28th year of *Samsu-iluna* and a year of *Abieshu'*, and no other formula of the intermediate years begins with *alam*.

33. *mu Âl-Ka-mà(?)-ra-tum*[ ] A.

The year in which *Samsu-iluna*, after having — *Al-Kamaratum*, — — —

34. [*mu*] *gish-gal nam-nun-na* A.
[*m*]*u Sa-am-su-i-lu-na lugal-e* | *gish-gal nam-nun-na* P. 87.
É-ḫe-dú | [. . . . .] *mu-un*[- -*a*]

The year in which king *Samsu-iluna*, after having — a *manzâzu* of grandeur in *E-ḫe-dú* . . . . . ,

35. *mu A-ma-al*^{ki} *Ar-ku-um*^{ki} A.

The year in which (*Samsu-iluna*, after having—) *Amal* and *Arkum*, — — —

36. *mu erim Mar-tu-a* A.

The year in which (king *Samsu-iluna*, after having —) the people of the West land, — — —

37. *mu m*[*a-d*]*a Ki-uri-a* A.

The year in which (king *Samsu-iluna*, after having —) the land of *Akkad*, — — —

38. *mu Ud-ba-nu-il-la* A.
mu Sa-am-su-i-lu-na lugal-e | ^{d}*Ud-ba-nu-il-la SAL* + P. 88.
GISH kala-ga | ^{d}*Nin-IB ur-sag-gal* | *in-na-an-bil-a*

The year in which king *Samsu-iluna* has renovated the "unsparing storm,"[1] the mighty battle mace, for *NinIB* the great hero.

Uncertain Dates.

a. *mu us-sa Sa-am-su-i-lu-na lugal-e* | *Ia-di-ḫa-bu ù* P. 64.
Mu-ti-ḫu-ur-sha-na | *KAK* + *GISH rush-a-na gish-ḫash ne-in-ag-a*

The year following that in which king *Samsu-iluna*, after having destroyed with his fierce battle mace *Iadiḫ-abu* and *Mutiḫurshana*(?), — — —

[1] Before this divine weapon of NinIB it was a custom in Nippur to take an oath; cf. P. 49 : 29, *ma-ḫar* ^{d}*Ud-ba-nu-il-la ga-ba-am*, and 58 : 1, 2, *erû KAG*+*GISH*-^{d}*Nin-IB* . . . . . *iz-zi-iz-ma* "the brazen battle mace of *NinIB* stood as witness."

b. *mu Sa-am-su-i-lu-na lugal | ki-in-gin nig ud-ul*(?)-*lí*(?)-*ta*(?) *á*(?)-*shub-ba*(?) — P. 63.

The year in which king *Samsu-iluna*, after having— the *ki-in-gin*, which since old times had been in ruins(? ?),[1] — — —

c. [*mu Sa-am*]-*su-i-lu-na lugal-e* | [ ]. . . *ba* . . . . . — P. 89.
. . . | [ ] *Mash-gan-shabra*(?)^{ki}

The year in which king *Samsu-iluna*, after having — . . . . . *Mashgan-shabra*,[2] — — —

ILI-MA-ILUM.

mu bil Ì-lí-ma-ilum lugal-e — P. 68.

The year after that in which *Ili-ma-ilum* — — —

ABI-ESHU'.

1. *mu A-bi-e-shu' lugal-e* — Fr. 29.

a.[3] *mu A-bi-e-shu-u' lugal-e | gù-gù-ga á maḫ* ^{d}*Marduk-ge* — IV, 15*b*: 3, 4.

The year in which king *Abi-eshu'*, who trusts in the great might of *Marduk*, — — —

a + 1. *mu A-bi-e-shu-u' lugal-e | sib ki-ág Ana* ^{d}*En-lil-bi-da-ge* — IV, 15*b*; VIII, 1*c* : 3, 4.

The year in which king *Abi-eshu'*, the beloved shepherd of *Anum* and *Ellîl*, — — —

a + 2. *mu A-bi-e-shu-u' lugal-e | dúg-maḫ Ana* ^{d}*En-lil-bi-da-ge | á-kal gal-gal* ^{d}*Marduk-bi-da*[4]*-ge* — VIII, 1*c* (Sippar).

mu A-bi-e-shu-u' lugal-e | dúg-maḫ Ana ^{d}*En-lil-lá*(?)-*ta | á-kal gal-gal* ^{d}*Marduk-ka-ta*[5] — VIII, 33*c* (Sippar).

[1] Transcription and translation are mere attempts. Is this formula identical with that of the 28th year?

[2] Mentioned *C. H.*, 4 : 3. Or *Mashgan-sharri*? The sign is much effaced.

[3] The three consecutive years a — a + 2 seem to belong to the earlier time of *Abi-eshu'*, since *R.* 70 records a purchase of fields in the a + 2d year of *Abi-eshu'* in connection with such purchases in the 28th and 31st years of *Samsu-iluna*.

[4] *bi-da* probably mistake of the scribe.

[5] The copy shows *ba-è* for the two last signs.

mu A-bi-e-shu-u' lugal-e | dúg-maḫ Ana ^{d}En-lil-bi-da(?)-ge(?) VIII, 33*c* : 8, 9 (Sippar).

mu A-bi-e-shu-u lugal-e | dúg-maḫ Ana ^{d}En-lil-lá-ta | alam[1] *gal-gal-la ^{d}Marduk-ge* R. 70 (Sippar).

The year in which king *Abi-eshu'*, after at the sublime command of *Anum* and *Ellil* the great battle forces of *Marduk* — —, — —

b. *mu alam-a silim(?)-ma sá(?)-a-ge(?)* VIII, 38*c* : 12.

The year in which (king *Abi-eshu' has* —) a statue which *procures* prosperity.

b + 1. *mu É-kish-shír-gál é-^{d}Nannar-kam(?)* VIII, 38*c*.

mu A-bi-e-shu-u' lugal-e | É-kish-shír-gál R. 66, 67.

The year in which king *Abi-eshu'*, after having — *E-kish-shir-gal*, the house of *Nannar*, — — —

c. *mu A-bi-e-shu-u' lugal-e | id GAM-A-bi-e-shu-u' | mi-ni-in-dun-na* R. 72 : 4–6; 73.

mu A-bi-e-shu-u' lugal-e | id GAM-A-bi-e-shu-u'-ge | mi-in-dun-na R. 73 : 4–6.

The year in which king *Abi-eshuḫ*, after having dug the canal "splendor of *Abieshu'*," — — —

c + 1. *mu A-bi-e-shu-u' lugal-e | nimgir-nimgir KU-GI kú-babbar-bi-da-ge* R. 72.

mu A-bi-e-shu-u' lugal-e | nimgir-nimgir-a KU-GI-ga | kú-babbar-ra-bi-da-ge R. 73; VI, 24*b*.

mu A-bi-e-shu-u' lugal-e | nimgir-nimgir(-a?) KÚ-GI-ga kú-bàr-ba-ra|-bi-da-ge VIII, 17*b*.

mu A-bi-e-shu-u' lugal-e | nimgir-nimgir-a KÚ-GI-ga-ge R. 119, Rev. I, 30.

mu A-bi-e-shu-u' lugal-e | nim-gír-nim-gír-a KÚ-GI-ga-ge(?) R. 76.

[1] The variant reading *alam* for *á-kal* makes it probable that *ID-KAL* has to be pronounced *a-lama*. As long as the continuation of the formula does not disprove it, a translation "the great images of Marduk" is not out of question either.

mu A-bi-e-shu-u' lugal-e | nim-gír-nim-gír-a | KÙ-GI-ga-ge P. 94.

The year in which king *Abi-eshu'* has — — lightnings of gold and silver.

c + 1 + x[1] *mu A-[bi]-e-shu-u' lugal-e | Ad-na-tum-ma* R. 119, Rev. II, 30.

The year in which king *Abi-eshu'*, after having — *Adnatum*,— — —

d. *mu A-bi-e-shu-u' lugal-e | [nun] BÚR-na, lù ^{d}Babbar-ge* P. 96.
mu A-bi-e-shu-u' lugal-e | nun BÚR-na lù ^{d}Babbar-ge | gish-in-na-an-tug-tug-a | ḫar-kin kalam-ma-ni-ta P. 55 (= R. 78).

The year in which king *Abi-eshu'*, the humble prince, whom *Shamash* hears, the *giver* of direction in his land, — — —

e. *mu A-bi-e-shu-u' lugal | sag-DŪ-DŪ gu-la ^{d}Marduk |* [ ] R. 77.

The year in which *Abi-eshu'*, after he had in the great wisdom of *Marduk* — — —, — — —

f. *mu A-bi-e-shu-u' lugal-e | Bád-A-bi-e-shu-u' lugal-e |* ..... *id*(?) ..... VIII, 27*a*.

The year in which king *Abi-eshu'*, after having (built) *Dur-Abi-eshu'* — —, — — —

g. *mu A-bi-e-shu-u' lugal-e | [á-]kal-maḫ*(?) ^{d}*Marduk*-? | *Id-*(½-)*digna gish-ne-in-gí*(?)*-gí*(?) VIII, 33*a*.

The year in which king *Abi-eshu'*, after having dammed up, in the sublime power of *Marduk*, the river Tigris,[2]— — —

[1] The consecutive years o and o + 1 (cf. R. 72; 73) and the year o + 1 + x probably belong to the later time of *Abi-eshu's* reign, as the two latter years in R. 119 are mentioned together with the 4th year of *Ammi-ditana*.

[2] This was done with a view of capturing king *Ilima-ilum*. See King, *Chronicles*, II, p. 105, li. 9, ^{nâr}*Idiglat is-kír-ma*, etc.; *gish—gí-gí* from *gish-gí-gí* = *saḫirum, sakirum*.

h. *mu A-bi-e-shu-u' lugal-e | ^{d}Nannar ^{d}Marduk-bi-da KA in-ne-en-dú(g)-dúg-ga | sha-mu-[..... da-sar-sar-(?) .....] | KAK+GISH(?)- ..... [* P. 92 (tablet + case).

The year in which king *Abi-eshu'*, after *Nannar* and *Marduk* had ..... the word which he had addressed to them, — — a battle-mace .....

i. *mu A-bi-e-shu-u' lugal-e | sag-maḫ gushkin-rush-a* R. 69 : 5, 6.
mu A-bi-e-shu-u' lugal-e | sag-maḫ gushkin rush-a | R. 69.
..... -ta .....

The year in which king *Abi-eshu'* has — — a *gamiru* of red shining gold ...

k. *mu A-bi-e-shu[u' lugal-e] | á-kal shag ash-[ ] |* R. 68.
?-kalam-ma(?)-shú ASH-ME[ ]
cf. *mu A-bi-e-shu-u' lugal-e | ..... shag-ash-GUB |* II, 24.
mu A-bi-e-shu-u' lugal-e | á-kal shag-ash-GUB Fr. 31.

The year in which *Abi-eshu'*, the king, the perfect one in power,[1] .....

l. *mu A-bi-e-shu-u' lugal-e | ^{gish}ash-te bara-zag ba-ni-ge-ne | ni-maḫ-esh-a*[2] VIII, 27*b*.

The year in which king *Abi-eshu'* has — thrones of the.....chamber .....that are shining.

m. *mu A-bi-e-shu-u' lugal-e | ^{d}Nannar en IGI + DUB-ti-la-ni-shù(?) | shu-nir gal-gal-la KÚ-GI-ga(?)-ge(?) | a-mu-na-RU-a* VIII, 1*b*.

The year in which king *Abi-eshu'*, after having consecrated great emblems of gold for *Nannar* the lord, his helper, — — —

n. *mu A-bi-e-shu-u' lugal-e | alam-gal-gal shu-sar-sar* VI, 38.

The year in which king *Abi-eshu'* has — great praying statues.

[1] *A-kal shag-ash-GUB* corresponds to *git-ma-lu e-mu-ki*, Gilg., 12 : 38, 45. Cf. Ad. 22 and Az. 17 + b.
[2] Cf. Ad. 13 (in connection with Sd.a: *ni-laḫ-gi-esh-a* and *maḫ-bi*, and notice the note to Si. 22).

o. *mu A-bi-e-shu-u' lugal-e | alam-a-ni gish*(?)*-?-ge | É-kish-shír-gál é-ki-maḫ ^{d}Nannar-kam* — VIII, 17*c*.

The year in which king *Abi-eshu'* has — his statue of ..... wood(?) into *E-kishshirgal*, the house of the sublime place of *Nannar*.

p. *mu A-bi-e-shu-u' lugal-e | alam ^{d}Marduk ^{d}Zar-pa-ni-tum [-bi-.....]* — P. 91 : 8, 9.

mu A-bi-e-shu-u' lugal-e | alam [^{d}Marduk] ^{d}Zar-pa-ni-tum|-bi-da-ge — P. 91.

The year in which king *Abi-eshu'* has — — a statue of *Marduk* and *Zarpanitum*.

q. *mu A-bi-e-sh[u-u' lugal-e] | alam nig-si*(?)*-sá*(?)..... ... *gar-ra | A-bi-e-shu-u' nam-nun-shú* ..... — P. 93.

The year in which king *Abi-eshu'* has — a statue of justice(?) for the highness of (?) *Abi-eshu'*.

r. *[mu A-bi-]e-shu-u' lugal-e alam-a-ni GAB + LIS ab-bi-a | [.....]...IGI + É-nir-ra É-babbar-ra-shú igi-^{d}Babbar-shú i-ni-tù-ra* — P. 97.

The year in which king *Abi-eshu'* has brought his statue which ....., into ..... the stage tower of *E-babbar* before *Shamash*.

s. *mu A-bi-e-shu-u' lugal-e | alam ^{d}En-temen-na-a | nam-dingir-ra-ni-shú ba-ab-UL-a* — VIII, 33*b*.

The year in which king *Abi-eshu'* has — the statue of *En-temena* which ..... for his divinity.

28. *mu A-bi-e-shu-u' lugal-e | alam-a-ni MUD-NIG-SHAG-a*(*min*?) — R. 71 : 3f., 9f., 74; 82 : 15, 16.

mu A-bi-e-shu-u' lugal-e | alam-a-ni MUD-[NIG-SHAG-a] | alam-a-ni gish(?)*-kal*(?)*-.....* — R. 75.

mu A-bi-e-shu-u' lugal-e | alam-a-ni MUD-NI[G-SHAG-a] | GAB te in-ne-da(?)*-an[ ]* — M. 2.

The year in which king *Abi-eshu'* has — his statue ..... and his statue .....

AMMI-DITANA.

1. *mu Am-mi-di-ta-na lugal-e | ad-gi-a gu-la ^{d}Marduk-ge* E.
mu A[m-mi-di-ta-na lugal-e | a[d]-gi-[a .....] B.
mu Am-mi-di-ta-na lugal-e | ad-gi gu-la VI, 24*a* : 3, 4 (Sippar).[1]
mu Am-mi-di-ta-na lugal-e | ad-gi-a gu-la ^{d}Babbar-^{d}Marduk-bi-da-ge VI, 24.
mu Am-mi-di-ta-na lugal-e | ad-gí-a gu-la ^{d}Babbar-^{d}Marduk | -bi-da VI, 29 (Babylon).[2]
mu Am-mi-di-ta[-na lugal-e] | ad-gi ga-la ^{d}[Babbar] | ^{d}Marduk ...[ ] P. 98.
mu Am-mi-di-ta-na lugal-e VI, 26*b*.

The year in which king *Ammi-ditana*, upon the great resolution of *Shamash* and *Marduk* ....., — — —

2. *mu sib ní-tug[ ]* B.
mu sib ní-tug she-ga Ana ^{d}En-lil-ge E.
mu sib ní-tug she-ga [^{d}]B[abbar] R. 91 : 3.
mu Am-mi-di-ta-na lugal-e sib ní-tuq she-ga ^{d}Babbar M. 68.
mu Am-mi-di-ta-na lugal-e sib ní-tug she-ga ^{d}..... bi-da Bu. 88–5–12, 271.
mu Am-mi-di-ta-na lugal-e | sib ní-tug she-ga R. 81; Berl. 1260: 6.
mu Am-mi-te-ta-na lugal-e sib ní-tug she-ga B. 88–5–12, 197.
mu sib ní-tug R. 82.

The year in which king *Ammi-ditana*, the reverent shepherd, who is obedient[3] to *Shamash* (var. to *Anum* and *Ellil*), — — —

3. *mu esh-bar-maḫ-[.....] | nam-á-[.....]* B.
mu nam-á-gal-la ^{d}Marduk-ge E.
mu nam-á(-gal)-la ^{d}Marduk-ge VI, 6 : 13.
mu Am-mi-di-ta-na lugal-e | esh-bar maḫ-a dingir-gal-gal Bu. 88–5–9, 393.

[1] Mentions *kar Sippar^{ki} Ia-aḫ-ra-rum* and *bît ^{d}Shamash*.

[2] Cf. l. 7; oath by the name of *Marduk*, l. 22.

[3] *she-ga* = *shemû*, *migru* = obedient; like *shemû* also *migru* has active force; it has never the sense of "favorite, darling." Cf. *nu-she-ga* = *la ma-gi-ri*.

mu Am-mi-di-ta-na lugal-e | esh-bar-ta dingir-gal-gal-la sag-ga-a-ni an-la-al nam-á-gal ^{d}Marduk-ge — M. 19.

mu Am-mi-di-ta-na lugal-e | nam-á-gál-la ^{d}Marduk-ge | in-ne-en-gar-ra-ta — IV, 15*a*.

mu Am-mi-di-ta-na lugal-e | nam-á-gál ^{d}Marduk-ge | uku kalam-ma-na — Berl. 1184.

The year in which king *Ammi-ditana*, who by the sublime decision of the great gods ..... his head with the power of *Marduk* (var. which *Marduk* had given him) (or them = the people of his land(?)), — — —

4. *mu-bil [egir .....*] — B.

mu-bil egir nam-á-gál ^{d}Marduk-ge — E.

mu Am-mi-di-ta-na lugal-e mu-bil | egir | nam-á-gál-la ^{d}Marduk-ge — R. 119, III: 8.

mu Am-mi-di-ta-na lugal-e | mu-bil | egir mu nam-(á-)gál-la ^{d}Marduk-ge — R. 91.

[mu-bil] egir nam-á-gál-la ^{d}Marduk-ge in-ne-dū(?)-shu — Berl. 1545 : 2.

mu Am-mi-di-ta-na lugal-e | mu-bil egir mu nam-á-gál ^{d}Marduk-ge — R. 91 : 5, 6.

mu Am-mi-di-ta-na lugal-e | mu-bil sha egir mu nam-á-gál-la — P. 100.

mu-bil | sha egir mu nam-á-gál-la ^{d}Marduk-ge — IV, 37*b*.

mu-bil sha egir nam-á-gál-la ^{d}Marduk — P. 99.

The new year (which is) after that in which, etc.

5. *mu alam na[m* — B.

mu alam nam-nun-na-ni É-sag-il-la-shú in-ni-tu-rí(?) — E.

mu Am-mi-di-ta-na lugal-e | alam nam-nun-na-ni — R.82:4,20f.,27f.; VIII,8*a*.

mu Am-mi-di-ta-na lugal-e alam nam-nun-na-ni ^{giš}gu-za bara-maḫ-a an-da-ri-a É-sag-il-la-shú in-ni-tu-ra — Berl. 803.

[mu Am-mi-di-ta-n]a lugal-e | [alam nam-nun-n]a-ni | (é) É-sag-íl-la-shú | i-ni-in-tu-ra ([ ]-en-tu-ra Berl. 1545) — Berl. 1502., Berl. 1545

The year in which king *Ammi-ditana* has brought into *E-sagil* the statue of his highness which is borne by a throne of the sublime chamber.

6. *mu* ^{gi}[^{ash}*gu-za* B.
mu ^{gish}*gu-za ki-BAD-gub-a* E.
mu Am-mi-di-ta-na lugal-e ^{d}*Babbar lugal shig*(?)-*na* | ^{gish}*gu-za ki-BAD-gub-ba KÚ-GI-ga-ge*

The year in which king *Ammi-ditana* has — a throne, a ..... stand, of gold, for *Shamash*, the lord his favourer.

7. *mu alam-a-ni KA* + *SHU*(?)-*KA* + *SHU*(?)-*ne an-sá-sá-a* E.
mu Am-mi-di-ta-na lugal-e | *alam-a-ni KA* + *SHU-a an-sá-sá-a* | [*ù*] *alam-a-ni másh igi-dŭ-a* | *É-sag-il-shú i-ni-in-tu-ra* P. 102.

The year in which king *Ammi-ditana* has brought into *E-babbar* his statue (which represents him as) saying prayers and his statue (which represents him as) beholding a (sacrificial) lamb.[1]

8. *mu alam nam-lugal-a-ni É-babbar-ra-shú in-ni-tu-ra* E.
mu Am-mi-di-ta-na lugal-e alam nam-lug[*al-a-na*] | *alam KÚ-GI-ga-ge* IV, 36*b*.
mu Am-mi-di-ta-na lugal-e | *alam nam-lugal-la-na*[2] | *alam KÚ-GI-ga-ge* | *shu-ne-in-dŭ-a* VIII, 36*c*.
mu Am-mi-di-ta-na lugal-e | *alam nam-lugal-la-na alam KÚ-GI-ga-ge shu-a ne-in-dŭ-a É-babbar-ra-ash in-na-ni-tu-ra* Berl. 6091.

The year in which *Ammi-ditana*, the king, after having caused the statue of his royalty, a statue of gold, to be *formed*, brought it into *E-babbar*.

9. *mu Mash-gan-Am-mi-di-ta-na*^{ki} E.

The year in which (*Ammi-ditana*, the king, after having —) *Mashkan-Ammiditana*, — — —

[1] *I.e.*, for the purpose of soothsaying. Perhaps we are to supply *shu-a an-da-gál-la* (see Az. 5) after *másh igi-dŭ-a*, and therefore should translate: holding (in his hands) a lamb for soothsaying, *igi-dŭ-a* being in this case a substantive =*tâmartu*, "observation."

[2] *Alam namlugalanî* because it is dependent on *innîtura* (construed with the accusative); *alam namlugalana* because it is dependent on *shu*(*a*) *nendŭa* (construed with localis). Cf. Gud., Cyl. A, 4 : 25: *gi-dub-ba azag-gì*(= *gă*)-*a shu-im-mi-dŭ* (see St. Langdon, "Syntax of Compound Verbs in Sumerian" (*Babyloniaca*, II, pp. 64–101), *a* 11).

10. *mu-bil egir Mash-gan-Am-mi-di-ta-na*^{ki} — E.
mu Am-mi-di-ta-na lugal-e | bil egir Mash-gan-Am-mi-di-ta-na — P. 103.

The year of king *Ammi-ditana*, the new one after (that in which), etc.

11. *mu bád Kara-*^{d}*Babbar*^{ki} — E.
mu Am-mi-di-ta-na lugal-e Kara-^{d}*Babbar gú id Kib-nun-na-ge bád-a-ni in-dū*[1]*-a-an* — Berl. 5943.
mu Am-mi-di-ta-na lugal[ ] | *Kara-*^{d}[*Babbar*] ..... | *bád-*[*a*]*-*[*ni i*]*n-dū-a* — VIII, 7*b* (Sippar).

The year in which king *Ammi-ditana*, after he had built the wall of *Kar-Shamash* on the bank of the river ....., — — —

12. *mu alan-a-ni másh-gè(g)-a* — E.
mu Am-mi-di-ta-na lugal-e | alan-a-ni másh-gè(g)-ga — IV, 40*b*.

The year in which king *Ammi-ditana* has — his statue (representing him as having) a vision of the night (= dream).

13. *mu ASH-ME gal-gal-la* ^{nà}*dŭ-shí-a-ge* — E.
[*mu Am-mi-di-t*]*a-na lugal-e | [ASH-ME gal-gal-la-*]*a* ^{dag}*dŭ-shi-a* — IV, 8*b* (Borsippa?).
mu Am-mi-di-ta-na lugal-e | ASH-ME gal-gal-la dŭ-shi-a-ge[2] — Berl. 1102.
mu Am-mi-di-ta-na lugal-e | ASH-ME gal-gal-la ^{nà}*dŭ-shí-a-ge | shu-nir-ra ni-maḫ-esh-a | É-babbar-ra-shú in-ne-en-tu-ra* — P. 105.

The year in which king *Ammi-ditana* has brought into *E-babbar* huge sun disks of *Dushû* stone, emblems that were sparkling.

[1] The tablet shows *ni*; but the line is written over an erasure.
[2] Perhaps ^{dag}*dŭ-shí-a-ge* instead of *dŭ-shi-a-ge*.

14. *mu alam-a-ni nam-shul-a-ni É-sag-il-la-shú in-ni-tu-ra* E.
mu Am-mi-di-ta-na lugal-e | alam nam-shul-a-ni | za-e DU-DU-ne | É-sag-il-a-shú in-na-an-dur-ra P. 106.
mu Am-mi-di-ta-na lugal-e | alam nam-shul-a-ni P. 107.

The year in which king *Ammi-ditana* has brought into *Esagil* the statue of his heroship, "thou art their(?) shepherd."[1]

15. *mu* ^{urudu}*ki-lugal-gub-ba gal-gal kur-ḫar-sag-gá | [.... .....] ..... -shú nam-nin* E.
mu Am-mi-di-ta-na lugal-e | ^{urudu}*ki-lugal-gub ni-maḫ-a |* ^{urudu}*ki-lugal-gub kur-ash-ash-a* VIII, 30*b*.
mu Am-mi-di-ta-na lugal-e | ^{urudu}*ki-lugal-gub gal-gal-la | [ ] ná-na kur-ḫar-sag-gá | [?] id-id(?) ..... [ ]* VIII, 8*b*.

The year in which *Ammi-ditana*, the king, has — great lordly stands, (representing) a mountain land ..... (var. a brazen royal stand that sparkled, (and ?) a royal stand (representing) mountains).

16. *mu Bád-Am-mi-di-ta-na*^{ki} *| gú id Zi-lá-kum-ma-ta ne-in-dû-a* E.
mu Am-mi-di-ta-na lugal-e | Bád-Am-mi-di-ta-na Berl. 5932.

The year in which *Ammi-ditana*, the king after having built *Dur-Ammiditana* on the bank of the canal *Zilakum*,[2]— — —

17. *mu á-kal-maḫ-a* ^{d}*Babbar* ^{d}*Marduk-bi-da-ge* E.
mu Am-mi-di-ta-na lugal-e | á-kal-maḫ-a ^{d}*Babbar* ^{d}*Marduk|-bi-da-ge* P. 108.

[1] *Za-e DU-DU-ne* is the beginning of the inscription on the statue. For the second person in inscriptions on statues compare the bilingual hymn inscription on the statue of *Ḫammu-rabi* beginning ^{d}*En-lil é-te-lu-tam id-di-ik-kum at-ta ma-an-nam tu-ga-a*; this statue, moreover, shows us what an *alam nam-shul-a-ni* (*edlûtishu*, Ad. 14), *nam-ur-sag-gà* (*qardûti*, Ad. 34), *nam-nir-gál-la-ni* (*etellûtishu*, Az. 9), *nam-lugal-a-ni* (*sharrûtishu*, Ad. 8), *nam-nun-na-ni* (*rubûtishu*, Ad. 5) was, viz., a statue with an inscription which glorifies the exploits of the king.

[2] Cf. *Mâr-* ^{nâr}*Zi-la-ku*, VIII, 32*b* : 10.

mu Am-mi-di-ta-na lugal-e á-kal-maḫ ^{d}Babbar ^{d}Mar-duk-bi-da-ge — Berl. 1187.

mu Am-mi-di-ta-na lugal-e á-kal-maḫ ^{d}Babbar ^{d}Mar-duk-bi-da-ge A-ra-ḫa-ab lù-ma-da — Berl. 5914.

mu Am-mi-di-ta-na lugal-e | á-kal-maḫ-a ^{d}Babbar ^{d}M[arduk-bi-da-ge] | ^{m}A-ra-aḫ(?)-a[-? lù- . . . .][1] | [ ] — Berl. 5963.

The year in which king *Ammi-ditana*, after having, with the great (battle) forces of *Babbar* and *Marduk*, (vanquished) *Araḫab*, the *Sumerian*, — — —

18. *mu Gá-gí-a túr dagal-la ^{d}Babbar-ge* — E.

The year in which *Ammi-ditana*, the king, after having — the *Gagû*, the wide court of *Shamash*, —

19. *mu gish-gal KÚ-GI-ga* — E.

mu Am-mi-di-ta-na lugal-e | gish-kal KÚ-GI-ta | me-te ki-BAD-gub — R. 89.

mu Am-mi-di-ta-na lugal-e gish-gal KÚ-GI-ga me-te ki-BAD-gub-a — Berl. 1225.

mu Am-mi-di-ta-na lugal-e | gish-gal KÚ-GI-ga me-te ki-BAD-gub-a | ù alam-a-ni KAB ab-sar-sar-ri-[a] | É-nam-ti-la-shú in-ne-(1227: *É-nam-ti-la-ta*(?) *i-ni-*)*tu-ra-a.* — Berl. 1167, 1227.

The year in which king *Ammi-ditana* has brought into *E-namtila* a golden chair, as the ornament of the . . . . . *manzâzu*, and his statue (representing him as) . . . . . .

20. *mu Ki-KU-shag-dug-ga^{ki}* — E.

mu Am-mi-di-ta-na lugal-e | Ki-KU-shag-dug-ga-ta[2] *gù id A-ra-aḫ-tum-ma-ta | ne-in-dū-a* — Berl. 625.

mu Am-mi-di-ta-na lugal-e | Ki-KU-shag-dug-gà-ni | gù id A-ra-aḫ-tu[m-m]a-[ta] | ne-in-dū-[a] — Berl. 1580.

[1] In this line only the heads of the signs are visible.

[2] Probably mistake under influence of the *ta* in the next line.

mu Am-mi-di-ta-na lugal-e | *Ki-KU-shag-du[g-ga^{ki}]* | *gù id A-[ra-aḫ-tum-ma-ta]* | [. . . . .] | *é-gal* . . . . . [ ] — Berl. 1470.

The year in which king *Ammi-ditana*, after having built *Ki-KU-shag-dugga* (var. his pleasure dwelling place) on the bank of the canal *Araḫtum*, (and after having — a palace . . . . . , — — —

21. *mu en NI-ÍB ki-ág ^{d}Babbar-ge* | *ḫar-ra ma-da-ni ba-da-an-dŭ-a* — E.

mu Am-mi-di-ta-na lugal-e | *en íb-ul-la ki-ág ^{d}B[abbar-ge] ḫar-ra ma-da-an-n[i]* | *ab-ag-ag-da* — R. 90.

The year in which *Ammi-ditana*, the lord, the beloved . . . . . [1] of *Shamash*, by whom the oppression of his land has been broken, — — —

22. *mu en shag-ash-DU id Am-mi-di-ta-na* — E.

mu [ ] | *id Am-mi-di-ta-na* — B.

mu Am-mi-di-ta-na lugal-e | *id Am-mi-di-ta-na mu-ni ne-in(?)-shi-a-an(? mash ?)* — Berl. 839.

mu Am-mi-di-ta-na lugal-e id Am-mi-di-ta-na mu-un-ba-a[l] — Berl. 5971.

mu Am-mi-di-ta-na lugal-e | . . . . . | *id Am-mi-di-ta-na* — Berl. 776.

The year in which *Ammi-ditana*, the king, the strong lord, after having dug the *Ammi-ditana* canal (var. a canal the name of which he *called*(?), *Canal* of *Ammi-ditana*) . . . . . ,— — —

23. *mu alam-alam-a-ni* | *ù ^{d}lamma ^{d}lamma-a(?)* — E.; B.

mu Am-mi-di-ta-na lugal-e | *alam-alam-a-ni* — Berl. 795, 725 : 2.

mu Am-mi-di-ta-na lugal-e | *^{urudu}alam-alam-a-ni* — Berl. 6002.

(*mu Am-mi-di-ta-na lugal-e alam-alam-a-ni ù ^{d}lamma* (sic!) *É-babbar-ra-shú in-na-RU*(?)-*a*) — According to Johns (P. S. B. A., 1907, p. 110).

The year in which *Ammi-ditana*, the king, has — his brazen statues and the guardian gods — —

[1] To *NI-ÍB* compare perhaps *MI-ÍB*, var. *MI-NI-ÍB* and *tukul MI-ÍB*, the designation of a weapon, Gud., Cyl. B, 7 : 14, 24, 13 : 23 and date of *Gudea*. *Hammu-rabi* calls himself the *NI-ÍB* of *Dagan*, *C. H.*, 4 : 27.

24. *mu* x[1] *tukul-la íb-dirig-gi-esh-a* — E.
mu x[1] ^{gish}*tukul íb*(?)*-di*[*rig*(?)] — B.
mu Am-mi-di-ta-na lugal-e | x[1] ^{gish}*tukul-la*[*-a*?] (5804 var. *-a*) (|) *ib-dirig-gi*[*-esh-a*] — Berl. 5964, 5804.
mu Am-mi-di-ta-na lugal-e | x[1] ^{gish}*tukul gushkin* ^{nà}*dŭ-shí-a-bi-*[*da-ge*] | ^{d}*Marduk lugal-a-na* | *É-sag-il-la-shú i-ni-in-tu-ra* — Berl. 693 : 10ff.

The year in which *Ammi-ditana*, the king, has brought into *E-sagil* a battle-mace (and) a weapon which were gigantic[2] (var. of gold and *dushû* stone) for *Marduk*, his king.

25. *mu us-sa* x[1] ^{gish}*tukul-la íb-dirig-gi-esh-a* — E.
mu ⌊*us-sa*⌋ x[1] ⌊^{gish}*tukul í*⌊*b*?] — B.; Berl. 725: 4.
mu Am-mi-di-ta-na lugal[*-e*] *mu us-sa* x[1] ^{gish}*tukul* — Berl. 983.
mu Am-mi-di-ta-na lugal-e us-sa x[1] ^{gish}*tukul-la íb-dirig-gi-esh-a* — Berl. 937.

The year after that in which, etc.

26. *mu alam-a-ni igi-gin erim KA-kesh-kesh-da*
mu Am-mi-di-ta-na lugal-e | ^{urudu}*alam-a-ni igi-gin erim KA-kesh-*[(*kesh-*)*da* — VIII, 36*a*, *d*.
mu Am-mi-di-ta-na lugal-e | ^{alam}*la-na-ni*[3] *igi-gin erim KA-*? — VI, 39*a*.
mu Am-mi-di-ta-na lugal-e alan-na-ni — Berl. 725.
mu Am-mi-di-ta-na lugal-e | *alan-na-ni-na* (sic!) *igi-gin er*[*im*] | *KA-kesh-da-ge* — Berl. 6008.
mu Am-mi-di-ta-na lugal-e ^{urudu}*alan-na-ni igi-gin erim KA-kesh* | -? — Berl. 5901.
mu Am-mi-di-ta-na lugal-e | *alan-na-ni igi-gin* | *erim KA*(?)*-kesh-da* — Berl. 845.
mu Am-mi-di-ta-na lugal-e | *alan-na-ni igi-gin KA-kesh-da-ge* — Berl. 5912.

[1] *R. E. C.*, 318; the forms of the sign on the above cited tablets vary much. E.: *SAL* + *KU*; Berl. 693, 725, 983: *SAL* + *GUR*; Berl. 5804: *SAL* + *GISH*; Berl. 5964: *SAL* + perpendicular wedge + *GISH*; Berl. 937: *SAL* + *ṬU*(?).

[2] *Íb-dirig-gi-esh-a*, *íb-dirig-ga*, Ad. 24, *íb-dirig-ga-mésh*, etc., Az. 17(+a), corresponds to the verbal adjective *shûturu*.

[3] Perhaps we have to read in all following instances *lana* for *alam* = *lânu*.

The year in which *Ammi-ditana*, the king, has — his stele (which represents him as) leader of a regiment of soldiers.

27. *mu* ^{d}*Urash ur-sag-gal-la* — E.
mu ^{d}*Urash ur-sag-gal-*[ ] — B.
mu ^{d}*Urash ur-sag-gal-la-ash* — VIII, 2*b* : 17.
mu Am-mi-di-ta-na lugal-e ^{d}*Urash ur-sag-gal-la* — P. 109; IV, 31*b*; Berl. 791.
mu Am-mi-di-ta-na lugal-e | ^{d}*Urash ur-sag-gal-la-a* — Fr. 33.
mu Am-mi-di-ta-na lugal-e | ^{d}*Urash ur-sag-gal-la* | [. . . . .]-*GI rush*(?)-*a NIM*(?)-*SUR*(?) — Berl. 5835.
mu Am-mi-di-ta-na lugal-e | ^{d}*Urash ur-sag-gal-*[*l*]*a* | . . . . . *-maḫ ù dib-bu-na-*[. . . . .] | *gu-la* — VIII, 36*b*.

The year in which *Ammi-ditana*, the king, has — for *Urash*, the great hero . . . . . .

28. *mu alam-a-ni másh-da-ri-a* — E.; B.; VIII, 2*b* : 18.
mu Am-mi-di-ta-na lugal-e alam-a-ni másh-da-ri-a — Berl. 773, 909, 951, 969.

The year in which *Ammi-ditana*, the king, has — his stele (which represents him as) bringing tribute(?).

29. *mu* ^{d}*lamma* ^{d}*lamma mash-sú-ga-ge* — E.
mu ^{d}*lamma* ^{d}*lamma-a mash-sú-ga*(?)*-ge* — B.
mu Am-mi-di-ta-na lugal-e ^{d}*lamma* ^{d}*lamma mash-sú-ga-ge*
mu Am-mi-di-ta-na lugal-e | ^{d}*lamma* ^{d}*lamma-a mash-sú-ga* — R. 105 : 15, 16.
mu Am-mi-di-ta-na lugal-e ^{d}*lamma* ^{d}*lamma-a-ni* | *mash-sú-ga-ge* — Berl. 906.
mu Am-mi-di-ta-na lugal-e | ^{d}*lamma* ^{d}*lamma-a-ni mash-sú-ga-ge*(??) ^{d}*Ninni nin-gal RUSH-a*^{ki} — VI, 37*c*.
mu Am-mi-di-ta-na lugal-e | ^{d}*lamma* ^{d}*lamma-a mash-sú-ga-ge* | *nam-ti-la-ni-shù shu-a an-sar-sar-ne-a* — P. 110.
mu Am-mi-di-ta-na lugal-e ^{d}*lamma* ^{d}*lamma mash-sú-ga-ge* | *nam-ti-la-ni-shú shu-a an-SAR-SAR-a-an* | *gushkin ḫush-a nà-kal-la bi-da-ge* | *shu-a-an ne-in-da-ra-dú-a* | *ne-in-dim-dim-ma-a* | ^{d}*Ninni nin-gal* — Berl. 670.

RUSH^{ki}*-a* | *sag (nam)*[1]*-lugal-la-na-ge an-shi-in-ib-il-la-ash in-ne-en-tu-ra*
sha-at-tu sha Am-mi-di-ta-na shar-rum | ^{d}*la-ma-za-at mésh-ri-e* | *sha a-na ba-la-di-shu i-kar-ra-bu* | *i-na ḫurâzim rù-shi-im ù abnim a-qar-tim* | *ib-ni-i-ma* | *a-na* ^{d}*Ninni nin-gal RUSH*^{ki}*-a* | *mu-ul-li-a-at shar-rù-ti-shu u-she-lu-u.*

The year in which *Ammi-ditana*, the king, after having caused (var. his) colossal[2] guardian goddesses who pray for his life, to be made to perfection with red shining gold and precious stones, has brought them in to *Ninni nin-gal RUSH-a* (= the great mistress of *RUSH*), who raises unto heaven his kingdom.

30. *mu alam-a-ni nam-nun-na-ni-dím* — E.; B.
mu Am-mi-di-ta-na lugal-e | *alan-na-ni nam-nun-na-ni-dím* — Berl. 731, 836.
mu Am-mi-di-ta-na lugal-e alam-a-ni nam-nun-na-ni-a — Berl. 792.
mu Am-mi-di-ta-na lugal-e alam-a-ni nam-nun-na-ni-dím É-IM-te-en-shar-shú in-ne-en-tu-ra. — Berl. 5887.

The year in which *Ammi-ditana*, the king, has brought into *É-IM-te-en-shar* his stele, (which is) like (that of) his majesty.[4]

31. *mu* ^{d}*Nin-IB am-sag á-daḫ-a-ni-shú* — E.; B.; VIII, 2*b* : 24.
mu Am-mi-di-ta-na lugal-e ^{d}*Nin-IB am-sag* | *á-daḫ-a-ni-shú* — R. 83.
mu Am-mi-di-ta-na lugal-e ^{d}*Nin-IB am-sag á-daḫ-ni-shú* — Berl. 838.
mu Am-mi-di-ta-na lugal-e | ^{d}*Nin-IB am-sag á-daḫ-a-* — R. 84 (cf. Bu. 88–5–9,

[1] Omitted by the scribe.

[2] For *mash-sú-ga* compare the adjective *mash-sú* = *massû* and *mashshû*, Br. 1928, 1929; it occurs in the same connection *Sanh. Const.*, 80, *Asarh.*, V, 52, in ^{l}*lamazât* $^{pl.}$*erê ma(sh)-sha-a-ti(e)* (Del., *H. W.*, under משש = shining). For the substantive *mash-sú-ga* (= *meshrû*) in connection with statues, cf. *shêd lamassâti* $^{pl.}$*ù ṣa-lam mesh-re(-e)-ti*, *Sanh. Kuy.* 4 : 14, *Lay.* 40 : 52 (*Del., H. W.*, 688*b*).

[4] The statue which this new statue resembled is mentioned in the 5th year of *Ammi-ditana*.

ni-shú | *^{giš}gu-za maḫ-a* . . . . . | *É-nam-til-la-shú i-ni-in-tu-ra* — 359, 895; Berl. 5876).

The year in which *Ammi-ditana*, the king, has brought into *E-namtilla* to *NinIB*, the great bull, his helper, a shining throne . . . . . .

32. *mu bád Ish*[*-ku-un-^{d}Marduk-ge*] — E.; C.
mu bád Is-ku-un-^{d}Marduk^{ki} — B.
mu Am-mi-di-ta-na lugal-e bád Is(5821, var. *Ish*)*-ku-un-^{d}Marduk-ge* — Berl. 852, 860, 5821.
mu Am-mi-di-ta-na lugal-e | *bád Ish*(M. 25, var. *Is*)*-ku-un-^{d}Marduk-ge* | *gú id*(*-da*(?), M. 25) *Zi-la*(VIII, 7*a*, var. *-lá*)*-kum-ma* (M. 25 om.) — VIII, 7*a*, 40*d*, M. 25.
mu Am-mi-di-ta-na lugal-e | *bád Ish-ku-un-^{d}Marduk-ge* | *gú id Z*(*i-lá*)*-kum-ma-ta.* — R. 85.

The year in which *Ammi-ditana*, the king, after having — the wall of *Ishkun-Marduk* on the bank of the canal *Zilakum*, — — —

33. *mu egir bád Ish-ku-un-^{d}Marduk* — E.
mu-bil egir [*bád Ish-ku*(*-un-^{d}Marduk*)] — B.; C.
mu Am-mi-di-ta-na lugal-e | *mu-bil* | *egir bád Ish-ku-un-^{d}Marduk^{ki}-ge* — P. 111.
mu Am-mi-di-ta-na lugal-e | *mu-bil egir bád Ish-ku-un-^{d}Marduk* — P. 112.
mu Am-mi-di-ta-na lugal-e | *bil egir bád Ish-ku-un-*[*^{d}Marduk . . .*] — M. 76 (cf. Berl. 5821).

The new year after that in which, etc.

34. *mu alam nam-ur-sag-gá Sa-am-su-i-lu-na*(?) — E.
mu [*alam nam-u*]*r-sag-gá Sa-am-su-i-lu-na*(?) — B.
mu alam nam-ur[*-sag-gá Sa-am-su-i-lu-na*] | *pab-bil-g*[*a-*] — C.
mu alam Sa-am-su-i-lu-na . . . . — VIII, 2*b* : 3.
mu alam Sa-am-su-i-lu-na pab-bí(*l*)*-ga-ni* — VIII, 2*b* : 25.
mu Am-mi-di-ta-na lugal-e alam nam-ur-sag-ga pab-bí(*l*)-? — Berl. 5906.

mu Am-mi-di-ta-na lugal-e | alam nam-u[r-s]ag-ga(?) | Sa-am-su-i-lu-na | pab-bí(l)-ga(?)-na(?) — M 69.

mu Am-mi-di-ta-na lugal-e | alam Sa-am-su-i-lu-na pab-bí(l)-ni(?) | É-nam-ti-la-shú — VIII, 2*b*.

mu Am-mi-di-ta-na lugal-e | alam nam-ur-sag-gá Sá-a[m-su-i-lu-na] | pab-bí(l)-ga-na É-nam-t[i-la-ash] | ù alam nam-en-na[-ni .] | É-me-te-ur-sag-gá-ash i[n . . . . .] | — P. 113.

mu Am-mi-di-ta-na lugal-e | alam nam-ur-sag-gá Sa-am-su-i-lu-na | pab-bí(l)-en-na É-nam-ti[-la]-shú | ù alam nam-en-na-ni[ ] | É-me-te-ur-sag-gá-shú[ ] | in-ne-en-tu-r[a] — VIII, 2*a*.

mu Am-mi-di-ta-na lugal-e | alam nam-ur-sag-ga Sa-am-su-i-lu-na | pab-bil-ga-ni | ù alam-a-ni alam KU-GI-ga-ge | É-me-te-ur-sag-gá-ash(-shú) in-ne-in-dur-r[a](?) — Berl. 936.

The year in which *Ammi-ditana*, the king, has brought into *E-namtila* the stele of the heroship of *Samsu-iluna*, his grandfather,[1] and into *E-mete-ursag* the stele of his lordship (var. his stele, a statue of gold).

35. *mu Bád-Am-mi-di-ta-na^{ki} gú id Me-e-^{d}En-lil* — E.

mu Bád-Am-mi-[di-ta-na^{ki}] — B.; C.

mu Am-mi-di-ta-na lugal[-e] | Bád-Am-mi-di-ta-na [ ] | gú id Me-^{d}En-lil-lá-ta ne-in-dū-a — VIII, 8*e*.

mu Am-mi-di-ta-na lugal-e | Bád-Am-mi-di-ta-na | gú id Me-e-^{d}En-lil-lá-ta ne-in-du^{2}-a — M. 21 (cf. Bu. 88–5–12, 435 and 864, and Bu. [91–5–9, 1203).

The year in which *Ammi-ditana* the king, after having caused *Dur-Ammi-ditana* to be built on the bank of the canal *Mê-Enlil*,[3] — — —

[1] Cf. *pa-BIL-ga 5-kam-ma-mu = a-bi a-bi-ia ḫa-am-shum*, Si. 64; his grandfather, *pa-gish-BIL-ga-ni*, is *Ur-Ninâ*, Ean., stone A, 8 : 4 (see *SAKI*, p. 22, note f). For the first part of the Sumerian compound cf. [^{m}*pa-a*]*b | pap | a-bu*, S*b*, 1, Col. II, 18; for the second *gish-BIL = a-bu*, II, *R.*, 32 : 60*d* (*gish = edlum, zikarum* = "male") and *GÌN* (= *ṬU*) in *ama-GÌN | a-bu um-mu* (*gish-GÌN* interchanges with *gish-BIL-ga* in the name ^{d}*Gish-BIL-ga-mes = Gish-GÌN-mash*).

[2] Wrong writing for *dū*. Cf. *du* for *dú*, *C. T.*, XV, 19 : 17.

[3] Cf. also Berl. 1120: *mu Am-mi-di-ta-na lugal-e | bád gal-gal-la-ge gù id ^{d}En-lil*. The year in which *Ammi-ditana*, the king, after having — the great castles on the bank of the canal of *Ellil*, — — —

36. [*mu-bil e*]*gir Bád Am-mi-di-ta-na*^{ki} — E.
mu-bil egir B[*ád Am-mi*(*-di-ta-na*)^{ki}] — B.; C.
mu Am-mi-di-ta-na [*lugal-e*] | *mu-bil egir* | *Bád-Am-mi-di-ta-na*[^{ki}] | *gú id Me-*^{d}*En-lil*[ ] — R. 87.

The new year after that in which, etc.

37. [*mu bád* . . . . .] . . .^{ki}*-e Dam-ki-ì-lí-shu-ge* — E.
mu bád-da BÁD^{ki}*-ge*(?) — B.
mu Am-mi-di-ta-na lugal-e | *bád-da BÁD-ma*^{ki}*-ge*(?) | *Dam-ki-ì-lí-shu-ge* | *in-dū-a* | *ne-*[*g*]*u*[*l*(?)] — P. 116.
mu Am-mi-di-ta-na lugal-e | *bád-da BÁD*^{ki} | ^{m}*Dam-ki-ì-lí-shu-ge* | *ne-in-gul-la* — P. 115.
mu Am-mi-di-ta-na lugal-e | *bád BÁD*^{ki} *Dam-ki-ì-lí-shu-ge* | *ne-in-dū-a ne-in-gul-la* — R. 86.
[*mu Am-mi*]*-di-ta-na lugal-e* | [*bád-*]*da BÁD*^{ki}*-?-ge* | [. . . . .] | [. . . . .]*-a ne-in-gul-la* — P. 114.
mu Am-mi-di-ta-na lugal-e | *bád*(*-da*, 2716) *BÁD*^{ki}*-ma* (var. 2716 *-e*(?)) *Dam-ki-ì-lí-shu-ge* (*ne-in-dū-a in-gul-la*, 6131) — Berl. 2716, 5833, 6131.

The year in which *Ammi-ditana*, the king, after having destroyed the wall of *BÁD*^{ki},[1] which *Damki-ilishu* had built, — — —

Uncertain Year.

mu Am-mi-di-ta-na lugal-e | *dúg-ga gu-la* | ^{d}*Babbar lugal-a-ni-ta* — P. 104.
mu Am-mi-di-ta-na lugal-e | *dúg-ga gu-la* ^{d}*Babba*[*r lugal*]*-a-ni*[*-ta*] | [ ] . . *-la* — VIII, 30*a*.

AMMI-ZADUGA.

1. *mu A*[*m-mi*]*-za-du-ga* [*lugal-e*] | ^{d}*En-lil-l*[*i nam-en-na-ni*] — E.; C.
mu ^{d}*En-lil nam-en-na-ni* ?-? — F.

[1] On Berl. 5833 the sign is made the same as the preceding *bád*, but in all other instances it is made differently, on P. 116 the second sign of R. 86 being used first, and the first second. In other instances the second sign seems to be *ḪIR*, in the last, not the middle, part of which is placed a horizontal wedge, the sign thus resembling *um-ma*. The transcription *BÁD*^{ki} therefore is doubtful.

mu Am-mi-za-du-ga lugal-e | *^{d}En-lil nam-en-na-an-ni* | *ne-íb-gu-la* — R. 103 (Sippar).

mu Am-mi-za-du-ga lugal-e | *^{d}En-lil nam-en-na-ni ne-íb-gu-la* — Berl. 5967.

mu Am-mi-za-du-ga lugal-e | *^{d}En-lil-li nam-en-na-ni ne-íb-gu-ul-la-a* — Berl. 6115.

mu Am-mi-za-[*du-ga lugal-e*] | *^{d}En-lil-lá nam-*[ ]| *ne-ib-gu-ul-*[*la*] — P. 117.

mu Am[1]*-mi-za-du-ga lugal-e* — R. 92; Berl. 5884, 5935.

The year in which *Ammi-zaduga*, the king, (has — — for) *Ellil* who makes great his lordship.

2. *mu sib B*[*ÚR-na Ana ^{d}En-lil-bi-da-ge*] — E.; C.

mu sib BÚR-na — F.

mu Am-mi-za-du-ga lugal-e sib BÚR-na Ana ^{d}En-lil — VI, 35*c*.

mu Am-mi-za-du-ga lugal-e sib BÚR-na Ana ^{d}En-lil-bi-da(*-a*, Berl. 729)*-ash* — P. 118, 119; Berl. 729.

mu Am-mi-za-du-ga lugal-e | *sib BÚR-na Ana ^{d}En-lil-bi-da-ge* [. . . . .] *in-ne-da*(?)*-gál-la* — Berl. 5973.

The year in which *Ammi-zaduga*, the king, the humble shepherd of (var. for?) *Anum* and *Ellil*, — — —

3. *mu egir s*[*ib BÚR-na*] — E.; C.

[*mu-bil*] *egir sib BÚR-na* — B.

mu Am-mi-za-du-ga lugal-e | *mu-bil sha egir* | *sib BÚR-na Ana ^{d}En-lil*|*-bi-da-a-ash* — IV, 14*a*; VIII, 3*b*; M. 3.

mu Am-mi-za-du-ga lugal-e | *mu-bil egir mu sib BÚR-na Ana ^{d}En-lil-bi*(5799, var. *-bí*)*-da-a-ash* — Berl. 5899, 5799.

mu Am-mi-za-du-ga lugal-e | *mu-bil egir sib BÚR-na* | *Ana ^{d}En-lil-bi-da-ash* — R. 94.

mu Am-mi-za-du-ga lugal-e | *mu-bil egir sib BÚR-na* — Fr. 39.

The year after that in which, etc.

4. *mu shu-nir gal-gal-la É-sag-il* — E.

mu shu(?)*-nir*(?)*-?* [. . . . .] — C.

[*mu shu-*]*nir gal-gal-la* — F.

[1] By mistake of the scribe omitted R. 92.

mu Am-mi-za-du-ga lugal-e shu-nir gal-gal-la — Berl. 2717, 6001.

[mu Am]-mi-za-du-ga lugal-e | [shu]-nir-nir gal-gal-la — P. 121.

mu Am[-mi-za-du-ga lugal-e] | shu-nir gal-ga[l-la] | É-sag-il-la-shú | in-ne-in-tu-ra — P. 122.

mu Am-mi[-za-du-ga lugal-e] | ^{d}Marduk e[n(?).....] | ^{d}shu-nir ga[l?-gal-la] | gushkin kú-babbar nà-[kal-la .....] | É-sag-il-la-a | en-ne-in-tu-ra — P. 120.

The year in which *Ammi-zaduga*, the king, has brought unto *Marduk*, the lord who ....., into *Esagil* huge emblems of gold, silver and precious stones.

5. *[mu ala]m-a-ni másh igi-dŭ-a; mu alam[ ]* — E.; B. C.

mu Am-mi-za-du-ga lugal-e | alam-a-ni másh igi-dŭ-a — IV, 29*b*; VIII, 19*a*, 19*c*; Berl. 5875, 5877.

mu Am-mi-za-du-ga lugal-e | alam-a-ni másh igi-dŭ-a shu-a an-da-gál-la — VIII, 10*c*, 11*b*, 21*b*; Berl. 1054.

mu Am-mi-za-du-ga lugal-e | ^{d}En-lil en-gal-la mu..... -in-sà-a | alam-a-ni másh igi-dŭ-a shu-a an-da-gál-la | ù alam-a-ni KA + SHU-NE ab-bi-a | É-nam-ti-la-shú i-ni-in-tu-ra — P. 123.

The year in which *Ammi-ditana*, the king, has brought into *E-namtila* to *Enlil* the great lord who has called him with a ..... name, his stele (which represents him as) holding (in his hands) a lamb for soothsaying, and his stele (representing him as) saying prayers.

6. *mu ASH-ME ni-maḫ-a* — E.

[mu ASH]-M[E ni-maḫ-a] — B.; C.

mu Am-mi-za-du-ga lugal-e ASH-ME ni-maḫ-a — Berl. 853.

mu Am-mi-za-du-ga lugal-e | ASH-ME ni-maḫ-a shu-nir-ra — R. 104.

mu Am-mi-za-du-ga lugal-e | ASH-ME ni-maḫ-a | É-babbar-ra-shú in-ne-e[n-tu- ....] — Berl. 5834.

mu Am-mi-za-du-ga lugal-e | ASH-ME ni[1]-maḫ-a | — Berl. 5829.

[1] A clear *NI*.

shu-nir-ra ŭ(?)-dím | É-babbar-ra-shú in-ne-en-tu-ra (not *rum*!)

mu Am-mi-za-du-ga lugal-e ASH(?)-ME ig-gal gu-l[a] É(?)-babbar-ra-shú in- ....[.....] Berl. 6151.

The year in which *Ammi-zaduga*, the king, has brought into *É-babbar* a solar disk that sparkles (var. for the great door), an emblem which (shines) like the sun.

7. [*mu* ^{d}*lamma*] *ash-ash-a*; *mu* ^{d}[ ] E.; F. C.

mu Am-mi-za-du-ga lugal-e | ^{d}lamma ash-ash-a | ^{d}Shú-nir dam-maḫ-a P. 127.

mu Am-mi-za-du-ga lugal-e | ^{d}lamma ash-ash-a | ^{d}Shú-nir-da dam-maḫ-a | É-babbar-ra-shú in-en-tu-ra(?) P. 126.

The year in which *Ammi-zaduga*, the king, has brought into *É-babbar* for *Aia* the sublime spouse, guardian god(desse)s.

8. [*mu* ^{giš}*KU-GAR*[1]] *KÚ-GI-ga* E.; F.

mu Am-mi-za-du-ga lugal-e | ^{giš}KU-GAR KÚ-GI-ga-a (om., Berl. 770) R. 102; IV, 18*c*; Berl. 630, 770.

mu Am-mi-za-du-ga lugal-e ^{giš}KU-GAR KÚ-GI-ga ki-BAD-gub-a-ash | ni-túm-ma[2] Berl. 5825.

mu Am-mi-za-du-ga lugal-e | ^{giš}KU-GAR KÚ-GI-ga-a ki-BAD-gub-a-ash ni-túm-ma[1] *| ù alam-a-ni KAB-ab(?)-SHÚ(?)-SHÚ(?)-e-a | É-nam-ti-la-shú in-na-an-tu-ra* Berl. 808.

mu Am-mi-za-du-ga lugal-e | ^{giš}KU-GAR KÚ-GI-ga-a ki-BAD-gub-a ù alam-a-ni KAB-ab(?)-[....-e-a] É-nam-ti-la-shú in-ne-en-[ ] Berl. 5959.

mu Am-mi-za-du-ga lugal-e | ^{giš}KU-GAR KÚ-GI-ga[-a] | ù alam-a-ni KAB-ab(?)-SHÚ[.....-a] P. 128.

[1] This reading ensues from Ad. 19; also there a golden throne for the *ki-BAD-gub* and a similar statue is dedicated.

[2] The reading *ba* (Ungnad) seems to be excluded by the form of the signs; *ni-túm-ma* corresponds to *shûluku* in the sense of "to correspond with, to be fit, to adorn

The year in which *Ammi-zaduga*, the king, has brought into *E-namtila* a golden throne fitting the ..... *manzazu*, and his stele (representing him as) ..... .

9. *mu alam-a-ni nam-nir-gál-la-a-ni* — E.
   [mu al]am-a-ni nam-nir-gál — F.
   mu Am-mi-za-du-ga lugal-e | alam nam-nir-gál-la-an-ni | zub(u)-bi KÙ-GI-ga-a-g[e] — P. 129.
   mu Am-mi-za-du-ga lugal-e | alam nam-nir-gál-la-an-ni | zubu KÙ-GI-ga-a-ge | É-babbar-ra-shú en-n[e-in-tu-ra] — IV, 17*a*.
   mu Am-mi-za-du-ga lugal-e | alam nam-nir-gál-la-ni | zubu KÙ-GI-ga-ge shu-a an-da[-gál-la] | É-babbar-ra-shú in-ne-en-tu-ra(-an erasure?) — Berl. 5955.
   mu Am-mi-za-du-ga lugal-e | ^{d}Babbar en-na-an-ta-gál | alam nam-nir-gál-la-ni zubu KÙ-GI-ga-ge — Berl. 796 (= M. 75).

   The year in which *Ammi-zaduga*, the king, has brought into *Ebabbar* to *Shamash* the exalted lord, the stele of his lordship, (representing him as) holding a *gamlu*-weapon of gold in his hand.

10. *mu sib she-ga ^{d}Babbar ^{d}Marduk-(bi-)da-ge* — E.
    [mu sib]-zi she-ga | [ḫar-ra] ma-da-na — F.
    [mu sib-zi] she-ga ^{d}B[abbar ^{d}Marduk-bi-da-ge] | [ḫar-ra] kalam-ma-na | [shu-ne-]in-dŭ-a — B.
    mu Am-mi-za-du-ga lugal-e | sib-zi she-ga — R. 106.
    mu Am-mi-za-du-ga lugal-e sib-zi she-ga ^{d}Babbar ^{d}Marduk-bi-da-ge (om. VIII, 21*c*) — VIII, 10*b* (= VIII, 14*a*); M. 4; VIII, 21*c*.
    mu Am-mi-za-du-ga lugal-e | sib-zi she-ga ^{d}Babbar ^{d}Marduk-bi-da-ge | [ḫa]r-ra kalam-ma-an shu-ne-in-dŭ-a — Berl. 6146.
    mu Am-mi-za-du-ga lugal-e sib-zi she-ga ^{d}Babbar ^{d}Marduk-bi-da(-ge) — Bu. 88–5–12, 158, 215, 283; Bu. 91–5–9, 753; Berl. 633, 1496, 58383.
    mu Am-mi-za-du-ga lugal-e | ḫar-ra kalam-ma-na | (shu-)ne-in-dŭ-a — Fr. 34.

The year in which *Ammi-zaduga* the king, the right shepherd who is obedient to *Shamash* and *Marduk*, after he had broken the oppression of his land, —

11. *mu Bád-Am-mi-za-du-ga*^{ki} *ka id Buranunu*^{ki} — E.
[mu Bád]-Am-mi-za-du-ga-a — F.
mu Am-mi-za-du-ga lugal-e Bád-Am-mi-za-du-ga^{ki} — Berl. 5838, 59866.
mu Am-mi-za-du-ga lugal-e | Bád-Am-mi-za-du-ga | ka id Buranunu^{ki} — VIII, 19*b*.
mu Am-mi-za-du-ga lugal-e | Bád-Am-mi-za-du-ga^{ki} (om. 5885) *ka id Buranunu*^{ki}*-ta* — Berl. 1098, 5885.
mu Am-mi-za-du-ga lugal-e Bád-Am-mi-za-du-ga^{ki} *ka id Buranunu*^{ki}*-ta* [ ] *ne-in-dū-a* — Berl. 5596.
mu Am-mi-za-du-ga lugal-e | Bád-Am-mi-za-du-ga^{ki} *| ka id Buranun*^{ki}*-n[a]-ta | ne-in-dím-ma-a* (*R. T.*, XX, *in-ne?-en?-dím-ma-a*) — VIII, 3*a*; cf. *R. T.*, XX, p. 58.
mu Am-mi-za-du-ga lugal-e | igi-gál gu-la ^{d}*Marduk lugal-bi in-na-an-gar-ra | Bád-Am-mi-za-du-ga-a*(?) *ka Buranunu | mu-un-dū-a* — VI, 6.
mu Am-mi-za-du-ga lugal-e Bád-Am-mi-za-du-ga^{ki} *ka id Buranunu*^{ki}*-ta | [ ] an-dím-dím-a* — Berl. 5986.

The year in which *Ammi-zaduga*, the king, after in the great wisdom which *Marduk*, his king, has given him, he had built *Dur-Ammi-zaduga* at the mouth of the river Euphrates, — — —

12. *[mu alam-a-ni] másh gab-tab-ba* — E.; F.
mu Am-mi-za-du-ga lugal-e alam-a-ni másh gab-tab-ba — IV, 30*a*; Berl. 5880, 6132.
mu Am-mi-za-du-ga lugal-e | alam-a-ni másh gab-tab-ba | shu-a an-da-a — R. 99.
mu Am-mi-za-[du-ga lugal-e] | alam-a-ni másh [gab-tab-ba] | ù alam-a-ni ba-di[ ] | ab-bi-e-a — Berl. 5989.
mu Am-mi-za-du-ga lugal-e alam-a-ni másh gab-tab-(?) *shu-a an-da-a* — Phil. 1343, 1414.

The year in which *Ammi-zaduga*, the king, has — his statue (representing him as) carrying[1] (with his

[1] Br. 6651: *da = nashû sha ameli.*

hands) a lamb with coloured breast(?), and also his statue (which represents him as) saying.....

13. *mu* ^{urudu}*ki-lugal-gub-ba ni-maḫ-a* — E.
mu ^{urudu}*[ki.....n]i-maḫ-a* — F.
mu Am-mi-za-du-ga lugal-e | ^{urudu}ki-lugal-gub-ba | ni-maḫ-a — VIII, 21*a*; Berl. 654.
mu Am-mi-za-du-ga lugal-e | ^{urudu}ki-lugal-gub ni-maḫ-a ḫar-sag id-ash-ash-a ni-me-esh-a-b[i] — M. 74.
mu Am-mi-za-du-ga lugal-e | ^{urudu}ki-lugal-gub ni-maḫ-a | ḫar-sag-ash-ash-a id-da ni-me-esh-a-bi | é-maḫ É-nam-ḫe-a-ta | me-te-a-ash mi-ni-in-gar-ra — R. 95 (Sippar); cf. Berl. 5741.

The year in which *Ammi-zaduga*, the king, after having placed in the sublime house of *E-namḫe*, as an adornment a splendid[1] *lordly manzazu* (representing) a mountain and rivers (var. mountains and a river) which are many, — — —

14. *mu* ^{urudu}*dŭ-maḫ gal-gal-la* — E.
mu Am-mi-za-du-ga lugal-e | ^{urudu}dŭ-maḫ gal-gal-la — VIII, 11*a*, 14*b*; Berl. 5686; Phil. 1136.
mu Am-mi-za-du-ga lugal-e | ^{urudu}dŭ-maḫ gal-gal-la | ḫar-sag id-da ..... -a-bi | É-nam-ti-la-shú in-ne-en-tu-ra — M. 42.

The year in which *Ammi-zaduga*, the king, has brought into *E-namtila* great brazen .... (with a representation of) a mountain and rivers, which .....

15. *mu alam-a-ni shu-silim-ma ab-DI-D[I-a]* — E.
mu Am-mi-za-du-ga lugal-e | alam-a-ni shu-silim-ma (var. *-a*, R. 100) — IV, 23*b*; Berl. 5597, 5952; R. 100.
mu Am-mi-za-du-ga lugal-e | alam-a-ni shu-silim-ma ab-DI-DI-ne; — *ab-DI-DI-a*; — *ab-DI-DI-ne-a*; — *ab-DI-DI-e-a* — II, 18; VIII, 14*c*; Berl. 5894, 5972.

[1] In Sumerian "which is splendid." Translate before perhaps "in *E-maḫ*, the house of abundance." Cf. also Az. 17 + a.

mu Am-mi-za-du-ga lugal-e | alam-a-ni shu-silim-ma- | ab-DI-DI-e(?)-ne-a | ^{d}Za-mà-mà ^{d}Ninni e-ne-bi-da — VIII, 10*a*.

mu Am-mi-za-du-ga lugal-e | alam-a-ni shu-silim-ma-ab-DI-DI-ne-a-ash[1] *| ^{d}Za-mà-mà ^{d}Ninni-bi-da-ash | É-me-te-ur-sag-shú in-ne-en-tu-ra* — R. 101; cf. Berl. 5982.

The year in which *Ammi-zaduga*, the king, has brought into *E-mete-ursag* to *Zamama* and *Ninni* his stele (which represents him as) . . . . . .

16. *mu id Am-mi-za-du-ga^{ki}*[2] — E.

mu Am-mi-za-du-ga lugal-e | id Am-mi-za-du-ga (nu-ḫu-ush ni-shi, 5910) — Berl. 5896, 5905, 5925, 5910.

mu Am-mi-za-du-ga lugal-e | id-da Am-mi-za-du-ga | nu-ḫu ush-ni-shi — II, 8; IV, 31*a*.

mu Am-mi-za-du-ga lugal-e | dúg-ga maḫ ^{d}Babbar lugal-a-ni-ta | id Am-mi-za-du-ga | nu-ḫu-ush ni-shi — M. 107.

mu Am-mi-za-du-ga lugal-e | dúg-ga maḫ ^{d}Babbar lugal-a-ni-shú id Am-mi-za-du-ga | nu-ḫu-ush — IV, 26*c*.

mu Am-mi-za-du-ga lugal-e | dúg-ga maḫ-a ^{d}Babbar lugal-a-ni-ta | id Am-mi-za-du-ga nu-ḫu-ush ni-shi mi-ni-in-ba-al-la-a — Berl. 5897.

The year in which *Ammi-zaduga*, the king, after having, at the sublime command of *Shamash*, his lord, dug the canal: *Ammi-zaduga* is the abundance of the people, — — —

17(+a) *mu Am-mi-za-du-ga lugal-e | ^{urudu}ki-lugal-gub íb-dirig-ga | me-te ne-sag-gá-shú | é-maḫ É-IM-te-en-shar-shú | ki-a ne-íb-us-sa* — R. 96.

mu Am-mi-za-du-ga lugal-e | ^{urudu}ki-[lu]gal-gub-ba íb-dirig-ga | é-maḫ É-IM-te-en[. . . . .] | ki-a ne-íb-us-a — II, 32.

mu Am-mi-za-du-ga lugal-e | ^{urudu}ki-lugal-gub íb-dirig (5898, ? var. *-si*)*-ga | me-te ne-sag-gá-shú(?); — ne-sag-ga-ta; — (ne?-)sag-di(ki?)* — R. 97, Berl. 5898; 5949, 5978; 5931.

[1] Probably a mistake.

[2] Mistake.

mu Am-mi-za-du-ga lugal-e | ^{urudu}*ki-lugal-gub íb-diri-ga*; — *íb-si-ga*; — *íb-si-i*; — *íb-diri-ga-mésh*;[1] — *íb-dirig-ta*; — *íb-diri-me-ésh*[1] — R. 98, Fr. 38, Berl. 5928(?); 5879, 5889, 5895; 6010; 5450, 5842, 5847, 5869, 5870; 5907; 5928(?).

mu Am-mi-za-du-ga lugal-e | ^{urudu}*ki-lugal-gub-ba íb-diri*(6133, var. *-si*)*-ga* — Berl. 5817(?), 6133(?).

mu Am-mi-za-du-ga lugal-e | *ki-lugal-gub-ba-a* | *íb-diri-ga* — M. 9.

The year in which *Ammi-zaduga*, the king, after having set up a very great[2] brazen lordly *manzazu* as an ornament for the *ne-sag*[3] in[4] the sublime house of *E-IM-ten-shar* (cf. Az. 13), — — — .

17(+b) *mu Am-mi-za-du-ga lugal-e* | *alam-a-ni DIN-BI KAK-USLAN*[5]*-a* | ^{d}*Pab-nun-na nun-ash-DU-a* | *É-babbar-ra-shú in-na-an-tu-ra* — R. 105.

mu Am-mi-za-du-ga lugal-e | *alam-a-ni DIN-BI KAK-USLAN-a É-babbar-ra-shú in-ne-en-tu-ra* — Berl. 5900.

mu Am-mi-za-du-ga lugal-e | *alam-a-ni DIN-BI KAK* (om., 5816)*-USLAN-a* (om., 5900; Sipp. 60) — Berl. 5810, 5816, 5836, 5841, 5904; Sipp. 60.

mu Am-mi-za-du-ga lugal-e | *alam-a-ni DIN-* . . . . . *-a* — V, 30*d*.

mu alam-a-ni DIN-BI- . . . . . *-a* — Berl. 5812.

The year in which *Ammi-zaduga*, the king, has brought into *E-babbar* to *Pab-nunna* . . . . . his statue . . . . . .

17(+c) *mu Am-mi-za-du-ga lugal-e* | ^{d}*Babbar-dím kalam-ma-ni-shú zi-bi-esh im-ta-è-a* | *sag*(?)[6]*-shar-ra-ba*(?) *si-ne-íb-sá-sá-a* — VIII, 11c; Berl. 1241.

[1] The plural is probably due to the wrong connection of *íb-diri-ga* with the following *me-te*.

[2] Cf. Ad. 24.

[3] The *ne-sag* is one of the temple buildings or rooms. Cf. Gud., Cyl. A, 28 : 10.

[4] The postposition *-shú* seems to be caused by the verb *intura* at the end of the formula.

[5] The identification of these signs is difficult.

[6] On Berl. 1241, according to Ungnad; VIII, 11c, ... *-a*(?) = *uku*?

The year in which *Ammi-zaduga*, the king, who, like *Shamash*, has brought to his land . . . . . , and directs . . . . . .

17(+d) *mu Am-mi-za-du-ga lugal-e | IGI + É-niŕ sag* . . . . . Berl. 5909.
. . . . *[d]Babbar-ge É-babbar-ra É-ul-mash-a-bi*[ ]

The year in which *Ammi-zaduga*, the king, after having — the stage tower, the . . . . . of *Shamash* in *E-babbar* and *E-ul-mash*, — — —

17(+e) *mu Am-mi-za-du-ga lugal-e | [d]En-lil pab(?)-maḫ-a* IV, 29*a*.

mu Am-mi-za-du-ga lugal-e | [d]En-lil pab(?)-maḫ-a VI, 23*b*.

The year in which *Ammi-zaduga*, the king, (has — —) *Enlil* the sublime father(?).

Samsu-ditana.

a [*sha-at-tum*] *esh-she-tum sha i-ru-ba* Berl. 1200.
[itu]ba]ra-zag-gar ud-1-kam

[*mu Sa*]*-am-su-di-ta-na lugal-e*
[*ASH-M*]*E-ash-ash-a [nà]dŭ-shi-a-ge*
shu-nir-ra ŭ-gim ni-laḫ-gi-esh-a
[nà]za-gín-na gushkin rush-a kú-me-a-bi-da-ta[1]
shu-a maḫ-bi eb-ta-an-dú-ush-a
ne-in-dim-ma-a-an
[d]Babbar en an-ta-gál-la-ash[2]
nam-lugal-a-ni ne-íb-gu-la-ash[3]
E-babbar-ra-shú in-ne-en-tu-ra

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ak- ka- du- sha

---

sha-at-tum sha Sa-am-su-di-ta-na shar-rum
sha-am-sha-a-tim sha [abni]dushî

[1] For the construction of *shu—dú* with *-ta*, cf. *mu [giš]gu-za bara-maḫ gushkin-kú-babbar-ta shu-dú-a [d]Marduk-ra mu-un-na-dim-ma*, A, Sl. 22; and similarly A, A.-S. 3, etc. In the shorter formula which drops the verb *shu—dú*, *[nà]za gin-na*, etc., becomes a genetive modifier to *ASH-ME-ash-ash-a* just as *[nà]dŭ-shi-a;* therefore we find here, after *bi-da*, *ge* instead of *ta*, while the *ge* after *[nà]dŭ-shi-a* has been dropped.

[2] *Ash* probably mistake.

[3] Cf. *[d]Lugal-[giš]a-tu-GAB + LIS | mu* (mistake? or: the name of my kingdom) *nam-lugal-la-mu-um | ne-eb-gu-ul-la-ash = a-na [d]Lugal-[giš]a-tu-GAB + LIS | mu-shar-bí(-ù) | shar-ru-ti-ia, Samsu-iluna*, 52–54.

shu-ri-ni sha ki-ma ŭ-mi nam-ru
i-na ^{abni}*uknî ḫurâzi rushshî ù kaspi mi-e*
ṣi-ri-ish shu[-uk-]lu-la
ib-nu-u-ma
a-na ^{d}*Shamash be-lim sha-ki-i*
mu-shar-bi shar-ru-ti-shu[3]
a-na É-babbar-ri u-she-lu-u

[ki-a-a]m li-ish-sha-di-ir

[mu Sa-am]-su-di-ta-na lugal-e
[ASH-M]E-ash-ash-a ^{nâ}*d[ŭ-shi-]a*
$^{[n]à}$*g za-gín-na gushkin RUSH-a kú-[ ]a bi-da-ge*[1]
$[^{d}]$*Babbar en an-ta-gál-la-ash*
[É-bab]bar-ra-shú in-ne-en-tu-ra

---

[k]i-a-am li-ish-sha-di-ir

The year in which *Samsu-ditana*, the king, after having made solar disks of *dushû* stone, emblems which shine like the day, which[1] they have made perfect (in Accadian: have been made perfect), with lapis lazuli, red shining gold and *me-a* silver, brought them in(in Accadian: up)to *E-babbar* to *Shamash*, the high lord, who makes high his kingdom.

b *mu Sa-am-su-di-ta-na lugal-e* | ^{d}*Marduk nun-gal-la* R. 114, 118.

The year in which *Samsu-ditana* the king has — — for(?) Marduk, the great prince.

b+1 *mu Sa-am-su-di-ta-na lugal-e* | *mu-bil egir* ^{d}*Marduk nun-gal-la* R. 112, 113.

The new year after that in which, etc.

c *mu Sa-am-su-di-ta-na lugal-e* | ^{d}*Pab-nun-an-ki nin an-ta-gál-la* | *gunni kú-babbar ù-tu-da* | *É-sag-il-shú in-tu-ra* R. 115.

[1] Refers to the *shamshatim*.

The year in which *Samsu-ditana*, the king, has brought into *Esagil* a perfuming pan, *made of silver*, for *Pab-nun-anki*,[1] the high mistress.

d *mu Sa-am-su-di-ta-na lugal-e | á-kal gal-gal-la ^{d}Babbar ^{d}Marduk-bi-da-ge* (R. 109: *bi-d(a . . . .*)) — IV, 23*c*; R. 109.

The year in which *Samsu-ditana*, the king, after having with the great forces of *Shamash* and *Marduk* — —, — — —

e *mu Sa-am-su-di-ta-na lugal-e | ^{d}Urash en gir-ra* — VI, 23*c*.

The year in which *Samsu-ditana*, the king, has — — for *Urash* the strong lord.[2]

i *mu Sa-am-su-di-ta-na lugal-e | ^{d}Babbar ^{d}Ishkur-bi | sag-ba-an-shú* — P. 132.

mu Sa-am-su-di-ta-na lugal-e | ^{d}Babbar ^{d}Ishkur-bi sag-ba-an[-shú] | íb-ta-an-i[l-esh-a] — R. 110.

mu Sa-am-su-di-ta-na lugal-e | ^{d}Babbar ^{d}Ishkur-bi | [sag-ba]-an-[sh]ú | [íb-]ta-an-il-esh-a; — sag-ba(?)- . . . . . íb-ta-an-ìl(i)-esh-a — R. 111; VIII, 23*b*.

The year in which *Samsu-ditana*, the king, whose head *Shamash* and *Ishkur* have raised to heaven,

g *mu Sa-am-su-di-ta-na l[ugal-e] | ^{d}Na-bi-um en(?)-?- [ ] | alam-a-ni . . . . -a an-[ ] | É-sag-il-la-shú i[n-ni-tu-ra]* — R. 116.

mu Sa-am-su-di-ta-na lugal-e | ^{d}Na-bi-um en. . . .-gal-la-ash | alam-a-ni . . . . . -a an-DIB- . .[ ]-a | [É-sag-il]-la-shú in-ni-tu-ra — P. 131.

The year in which *Samsu-ditana*, the king, has brought into *E-sagil* for *Nabium*(?) the great lord(?), his stele (which represents him as) . . . . . .

[1] According to V *R.*, 46 : 35, this goddess is identical with *Zarpanitum*; which is here corroborated by her abiding in *E-sagil*.

[2] Cf. *a-na ^{d}Urash ga-ash-ri-im*, *C. H.*, 3 : 22, 23.

V. THE NAMING OF THE YEAR AFTER EVENTS.

1. In the explanation of the date formulas some difficulty has been found with regard to the time of the events mentioned therein. The question has been asked whether they fall within the year which is named after them, or whether they occurred in the preceding year. Closely connected with this is the question as to the time of the naming, resp. the possibility of a renewed naming in the later part of a year.

A priori we may consider it a necessity for a land with such a highly developed commerce and law as Babylonia was, that the formulas were made known as early as possible, at least no later than the first day of the new year. This assumption is fully corroborated by the observation that a number of tablets dated on the first of *Nisan*[1] show the new formula. Therefore there can be no doubt that such tablets as have been preserved of the 29th year of *Ammi-ditana* and of one year of *Samsu-ditana*,[2] which contain the full and in the one case also an abbreviated formula of the year in Sumerian, with a translation in "Akkadian," were sent to the various cities and temples before the beginning of the year.

The events after which the years were named may be classed into two kinds, such as consist of an act that could be performed on one single day, and at any desirable time, as, *e.g.*, the dedication of a votive statue, of a weapon, or of a throne for a god; and, on the other hand, such as either it was beyond one's power to fix on a certain day or that needed a long time for completion, as, *e.g.*, historical events, the capture of hostile cities and princes, or the digging of canals, the building of city walls and fortresses, of temples and stage-towers. The explanation of date formulas referring to events of the first kind presents no difficulty, *e.g.*, Az. 4: *mu Ammi-zaduga lugale shunir galgalla Ésagillashu innentura*, "The year in which *Ammi-*

[1] Ungnad in *Die Chronologie der Regierung Ammiditana's und Ammiṣaduga's* (= *B. A.*, VI, pt. 3), p. 7, enumerates R. 31 (H. 43); IV, 44*c* (Si. 7); Fr. 19 (= Scheil, 267!; Ad. 34); Berl. 5833 (Ad. 37); 5875 (Az. 5); M. 63 (Az. 10?); Berl. 5910 (Az. 16); 5900 (Az. 17 + *b*); 6115 (Az. 16 + *c*); to which may be added P. 84 (S. 15). Ungnad (*l.c.*, p. 7) considers it a possibility that for some reason or other the documents might have been dated back, but considering the character of the documents as being sworn to and sealed in the presence of the parties and witnesses, this is scarcely plausible.

[2] Berl. 670 (published by F. E. Peiser, *Zur altbabylonischen Datierungsweise*, *O. L. Z.*, 1905, 1; by A. Ungnad, *B. A.*, VI, pt. 3, p. 47) and Berl. 1200 (published by L. Messerschmidt, *Zur altbabylonischen Chronologie*, *O. L. Z.*, 1905, 268ff.).

zaduga, the king, has brought into *E-sagil* great emblems." This phrase clearly implies that the act referred to took place within the year in question. Now we know that in later times in Babylon the beginning of the year was celebrated with great religious ceremonies, and that the king himself took a prominent part in them. Therefore, we are hardly wrong in assuming that the king dedicated the statue, throne or the like on New Year's day, the event being thus within the year to which it gave its name, and, nevertheless, so early that not one day of the year was left unnamed. This assumption becomes very reasonable from the fact that by far the greater number of formulas refer to actions of a religious character. Undoubtedly the royal authorities and the priesthood knew the program of the New Year's celebration, with the acts planned by the king, a sufficient time before, and could make use of it in the naming of the coming year.[1]

The difficulties arise with those formulas which refer to events of the second class. The building of temples, the digging of canals, etc., could not be achieved within the year except after considerable time, and although these works might have been planned, it would nevertheless have been rather hazardous to name a year after a future event, the completion or even the beginning of which might be interfered with sometime during the year by some unlooked-for condition of affairs, quite apart from the fact that such an explanation is impossible where historical events are concerned. There is a possibility, and in some few cases it is even likely, that the formula was promulgated in a later part of the year after the historical event had taken place, but as a general custom this procedure is very improbable, and at least in one case impossible, because the formula which mentions the historical fact is found on a tablet of the first of *Nisan*.[2]

The solution of the difficulties is that the date formulas mentioning events of the second class are incomplete, and that they recorded in the missing part some religious act, probably the offering of some votive object which alone took place on New Year's day, and thus in the year of the formula, while the events mentioned before this religious act had occurred in the past, *i.e.*, in the previous year. We should therefore not translate "year in which Hammu-rabi vanquished Rim-Sin," but "year in which Hammu-rabi, after having vanquished Rim-Sin, brought before Anum and Ellil some object of the booty or some votive object." The correctness

[1] That a solemn ceremony was performed in which the year was named, besides the regular New-Year's celebration (Ranke, *B. E.*, Series A, VI, 1, p. 13), it is unnecessary to assume, and such is by no means likely to have taken place.

[2] Berl. 5833 = Ad. 37; Ungnad should not conclude from this fact that the forcible capture of a fortress which another king had fortified is not an historical event. On the contrary, his assumption that historical events mentioned in dates must have occurred in the year of the formula is to be modified.

of this explanation is proved by the observation that the verbs relating the dedication, etc., of objects on New Year's day stand in the perfect tense,[1] those relating historical events, however, in the historical tense,[2] which, as I have tried to show in *Z. A.*, XXI,[3] p. 224ff., denotes the difference of time when it is contrasted with perfect tenses. An illustration for this we have in the complete date formulas of Ammiditana, Berl. 670 (= Ad. 29), and Samsu-ditana, Berl. 1200. There the dedication of the tutelary deities and of the sun-disks on New Year's day is recorded in both instances by the perfect *in-ne-en-tu-ra*, but the making of the votive objects, which took place before New Year, *i.e.*, in the preceding year, by the preterit *ne-in-dim-dim-ma-a* (Berl. 670) and *ne-in-dim-ma-a-an* (Berl. 1200).[4] As a still more instructive example Ad. 8 may be referred to, because there we have abbreviated formulas closing with a perfect and with a historical tense, besides the full formulas. It would certainly be wrong to translate *mu Ammi-ditana lugale alam namlugalana ..... shunendŭa* by "the year in which Ammi-ditana caused his image, etc., to be formed," since not this action, but, as is shown by the other formulas, *mu alam namlugalani E-babbarrashu innitura* (E) and *mu Ammi-ditana lugale alam namlugalana ..... shua nendŭa E-babbarrash innanitura* (Berl. 6091), only the dedication took place in the year designated by the formula. By reversing this observation we obtain, therefore, the rule that all the actions expressed by a verb in the perfect occur in the year of the formula; those in the historical tense, however, in the previous year (or years).

From this discrimination it follows that, *e.g.*, the capture of *Isin* by *Sin-muballiṭ*, which is related by the formula *mu Isin^{ki} indib* (M. 32), occurred in the 17th, not in the 16th year of *Sin-muballiṭ*,[5] and similarly the conquest by *Rim-Sin* in the year designated as *mu ..... Isin^{ki} uru namlugalla indibba*. Of a considerable number of formulas containing historical facts, as, *e.g.*, Si. 9, *mu ugnim Kashshû*; Si. 10, *mu ugnim Idamaraz*, etc., unfortunately the verb is still wanting, and a definite decision is consequently not possible.

2. The first year named after a king was not the year of his accession to the

[1] *I-ni-ĭn-tu-ra*, etc.; *in-na-an-dur-ra*, Ad. 14; *in-na-an-bil-a*, Si. 39.

[2] *Mu-un-gul-la*; *mu-un-dū-a*; *mu-un-ba-la*; *mu-un-il-la*, *mu-un-bil-a-an*(?), H. 34; *ne-in-gul-la*, Ad. 37; *ne-in-dū-a*, Ad. 20; *ne-in-sà-a*, H. 35; *gish-ne-in-ra-a*, H. 39; *gish-ḫash ne-in-ag-a*, Si. 29; *ne-in-bil-a*, Si. 15; *ne-in-tu-ra*, Si. 13; *ne-in-sì-sì-ga*(*-a*), Si. 20; *ki-ne-dug*, H. 31; *mi-ni-in-dun-na*.

[3] "*Das Verbum im Sumerischen*," *Z. A.*, XXI, 216–236.

[4] Cf. the translation *ib-ni-i-ma* and *ib-nu-u-ma*; *ma* denotes the difference of time.

[5] The observation of Ranke, who concluding from the occurrence of the formula *mu us-sa gu-za bara-maḫ ^{d}Lugal-gú-dŭ-a*, places the conquest of *Isin* by *Sin-muballiṭ* in the time between *Nisan*(!) 6th (or perhaps better 1st) and *Adar* 13th, is thus fully corroborated.

throne, but that which began with the first of *Nisan* after his accession. The year of accession, which practically in all cases had been named after the then still living former king, probably continued to be designated with its old name even after the death of the king,[1] the formula *mu K ana bît abishu irubu,* which corresponds to the later *mu sag namlugalla K,* being either employed only during the earlier time of the First Dynasty or besides the regular formulas.

The year beginning with the following first of *Nisan* was not called officially *mu K lugal-e,* but was designated by a complete formula like all other years. Compare

Sumu-abu: ——
Sumu-lail: *mu Sl. lugale id* ^{d}*Babbar-ḫegal munbal*
Zabium: ——
Abil-Sin: *mu A-S. lugale* [*ba*]*d Barz*[i^{ki} *badû*]
Sin-muballiṭ: *mu Sm. lugale bad Rubatum badû*
Ḫammu-rabi: *mu H lugale* (D)
Samsu-iluna: *mu Si. lugale dugga zida* ^{d}*Mardukkata namenbi kurkurra* (*PAea*) (C)
Abi-eshu': ——
Ammi-ditana: *mu Ad. lugale adgia gula* ^{d}*Mardukge* (E, B)
Ammi-zaduga: *mu Az. lugale* ^{d}*Enlilli namennani* (*nebgulla*) (E)

The formula *mu K lugale* is therefore only an abbreviation. Its shortness, in comparison with the abbreviations of the following years, is accounted for by the fact that it is the first formula that mentions the name of the respective king. This observation furnishes us with a principle to assign to their proper years contracts dated, *e.g.,* *mu id Ḫammu-rabi,* where we have the choice between the *id Ḫammu-rabi-ḫegal* and the *id Ḫammurabi-nuḫush-nishi.* Such formulas can only refer to the first date that mentions a canal or a statue, etc., of the king or god; *mu id Ḫammu-rabi* being thus the 9th, not the 33d year of *Ḫammu-rabi.*

[1] See Ungnad, *l.c.,* pp. 8, 9.

VI. OUTLINE OF THE POLITICAL HISTORY FROM SIN-MUBALLIṬ'S SEVENTEENTH YEAR TO THE END OF THE FIRST DYNASTY.

The political development during the second half of the First Dynasty forms a very interesting chapter of the history of Babylonia, showing us how in those times the North and South rivalled each other with changing luck in the endeavor to win the supremacy of Babylonia. Unfortunately our sources for a reconstruction of the history of this time are still very scanty, and in many instances it will only be possible to arrive at a more or less great probability. Nevertheless, the recent discovery of historical references bearing on the subject, the realization of the statements of the date lists and dated contracts, and not least the fact that in some few cities we can ascertain the succession of kings by means of tablets dated in their reign, enable us even now to establish an outline which in the main will prove correct.

We take our start from the facts, gathered from dated tablets and Date List A, that *Sin-muballiṭ*, king of Babylon, in his 17th year, and likewise *Rim-Sin*, king of *Larsam*, some time later, took possession of *Isin*, which city in former times had been the capital of kings of *Shumer* and *Akkad* for 225 years. There is not the slightest indication that these two events should be considered one and the same, and that *Sin-muballiṭ* achieved his deed either as the vassal or as the ally of *Rim-Sin*. As the date Sm. 20: *mu ugnim Larsam*^{ki}, "when (*Sin-muballiṭ* defeated) the army of *Larsam*," shows, and as can be seen from the later development, the king of Babylon was rather the political adversary of the king of *Larsam*, and his rival for the dominion over all of Babylonia.[1] The events prior to and following the first conquest seem to have been these: In the 13th year of *Sin-muballiṭ* the army of *Ur*, which of course is not identical with that of *Larsam*, invaded the territory of Babylon, but was driven back by *Sin-muballiṭ*, whose political influence in the course of the following four years rose to such an extent that in his 17th year he could occupy the city of *Isin*. That *Sin-muballiṭ's* power had been growing steadily for a long time is indicated by the fact that he built or fortified anew quite a number of fortresses.[2] As *Sin-muballiṭ* never mentions military conquests, undoubtedly the rise

[1] Cf. the remarks of Thureau-Dangin in *O. L. Z.*, X, 256 f.

[2] In his 1st, 7th, 10th, 11th, 12th, 15th and 18th years.

of his power had its origin in advantageous political constellations, for which the temporary independence of *Ur*, besides the kingdom of *Larsam*, which we must infer from its military enterprise against *Sin-muballiṭ*, accounts sufficiently. But there can be no doubt that also *Kesh* and *Uruk*, before they were conquered by *Rim-Sin*, were independent kingdoms,[1] Babylonia thus being divided into several small states.

After *Sin-muballiṭ's* conquest the kingdom of *Larsam* under *Rim-Sin* had risen to a dominating position, and made this felt by an attack on the kingdom of Babylon. The campaign was successful inasmuch as the old renowned city of *Isin*, occupied before by *Sin-muballiṭ*, fell into the hands of *Rim-Sin*, who regarded this success, it seems, as his greatest deed, because thenceforth he counts his years of reign after the capture of *Isin*. But, on the other hand, he failed in his endeavor to overthrow the kingdom of Babylon. The invading army was routed by *Sin-muballiṭ*, over which deed this king glories in the date of his 20th year.

In consideration of this we should place the capture of *Isin* by *Rim-Sin* in *Sin-muballiṭ's* 19th year, and from the following calculation it will be seen that this is indeed approximately the right time. For *Ḫammu-rabi* conquered Southern Babylonia in his 30th year, and dated tablets from *Nippur* and *Tell Sifr* show that from that time he actually ruled over these cities at least in his 31st, 33–39th and 41st years, while *Rim-Sin* ruled over the same cities (and *Yokha*) in the 18th, 21st, 23d, 25th–28th and 30th years after the capture of *Isin*.[2] These facts can be combined only by placing *Rim-Sin's* thirty years of reign before *Ḫammu-rabi's* 30th year. The conquest of *Isin* would then have occurred no later than the last year of *Sin-muballiṭ*, and may have actually occurred in his 19th year.

In consequence of his method of dating his years of reign, we know practically nothing of *Rim-Sin's* enterprises during the thirty years after the conquest of *Isin*. The first five years of *Ḫammu-rabi* went by either without an important event, or with such events as were not favorable for *Ḫammu-rabi*, so that he could not boast of them in the names of years. But in his 6th year he conquered or occupied *Uruk*

[1] Compare the date of *Rim-Sin*, in which he states that in the temple of *Nin-maḫ* in *Kesh* he was raised to the kingdom over the totality of the land, corresponding to the *sharrût kishshati*, and notice, moreover, the fact that *Upî*^{ki} occurs frequently as part of personal names instead of a divinity during the time from *Zabium* to *Ḫammu-rabi* (and partly *Samsu-iluna*). This presupposes that *Upî* was during the time from *Sumulail* to the end of *Sin-muballiṭ's* reign the capital of a kingdom and as such was worshiped as a divinity.

[2] The years of *Ḫammurabi* and *Samsu-iluna*, as late as the latter's second year, which occur on tablets from *Tell Sifr* and *Nippur*, will be seen from the following list: H. 30 — , — ; 31 T.-S., — ; 32 — , — ; 33 — , N.; 34 T.-S., — ; 35 T.-S., N.; 36 T.-S., N.; 37 T.-S., —; 38 T.-S., N.; 39 T.-S., N.; 40 — — ; 41 T.-S., N.; 42 — , —; 43 —, —; Si. 1 T.-S., N.; 2 — — . There are tablets dated in the reign of *Rim-Sin* of the 1–9th, 11th, 13th, 18th, 21st-23d, 25th–28th and 30th years after the occupation of *Isin*.

and *Isin*, thus repeating the attempt of his father to extend his power over the South. In the following year he even directed, it seems, an expedition against *Emutbal*, the land of *Rim-Sin's* father. This expedition, though somehow successful, was probably far from humiliating *Rim-Sin*, since we have tablets dated in the 9th, 11th and 13th years of this king. How long *Ḫammu-rabi* could maintain his conquest we do not know, but we may conclude that at least in his 9th year he still maintained it, since the canal *Ḫammurabi-ḫegal*, which he built in this year, was probably intended to procure, like later the *Ḫammurabi-nuḫush-nishi* canal, prosperity to a newly acquired devastated territory.

In the 9th year, *Ḫammu-rabi* seems to have destroyed the town and the people of *Malgû*, the city of *Ea* and *Damkina*, which at some time was the seat of a kingdom.[1]

The 10th year is marked by an enterprise against or in the cities of *Rabikum* and *Shalibi*, the former being described in the date of the 35th year as situated on the bank of the Euphrates. The notice of this enterprise, although most fragmentary, is of eminent value for us, because it opens up for us a view into the close connection of the middle Euphrates valley with Babylonia. *Rabikum* and *Shalibi*, the latter of which seems to be represented by the present ruins of *Zelebîye* on the left bank of the Euphrates, half way between the mouths of the *Baliḫ* and of the *Ḫabur*, commanded the water-course of the Euphrates, the important natural commercial route between the Westland and Babylonia, and it is easy to understand that the Babylonian rulers strove to maintain control of the river by occupying the chief towns along its course. A tablet in the British Museum is dated after the capture of *Rabikum* by a certain *Ibiq-Ishkur*.[2] If we are allowed to see in this the beginning of a fuller form of the date of the 11th year, it would appear that *Ḫammu-rabi* was prompted to take his action because *Ibiq-Ishkur*, by means of this fortified town, could control the Euphrates against the Babylonian merchants.

The dates from the 12th to the 29th year record no military success, a sure sign that *Ḫammu-rabi's* position had suffered a total change. Without doubt *Rim-Sin* had won back his former power and possessions. Only gradually *Ḫammu-rabi's* influence rose again, as can be observed from his building fortresses in his 19th(?), 21st and 27th years, and his fortifying *Sippar* in his 23d, 24th(?) and 25th years, the latter presupposing perhaps a previous destruction or devastation in warfare.

The period of *Ḫammurabi's* great and lasting successes begins with his 29th year. In this year he defeated an army of the Elamites, the people that since the oldest

[1] See the inscription of *Ibiq-Ishtar* in *Vorderasiatische Schriftdenkmäler*, I, No. 32.

[2] According to King in L. I. H., III, pp. 238f., note 72.

times[1] had invaded and ransacked Babylonia. That they came as allies of *Rim-Sin* is an unproved assumption, and is very unlikely, since *Rim-Sin's* mother-country was *Emutbal*, not *Elam*. The real state of affairs was undoubtedly this, that *Rim-Sin's* empire, as being nearest to Elam, had to suffer the first attack from the invaders. After they had overthrown *Rim-Sin's* army, but probably had suffered themselves through the resistance of the South-Babylonians, it may have been easy for *Ḫammu-rabi* to rout them and expel them from Babylonia. Never before, it seems, was *Ḫammu-rabi* offered such occasion to realize his and his father's aspirations, the dominion over all Babylonia, as now by *Rim-Sin's* weakness and his own success. He exploited fully his advantage. In the following year, with the help of *Anum* and *Enlil*, as we read in the date formula of the 31st year, his hand slew to the ground the land *Emutbal* and king *Rim-Sin*. From this time *Ḫammu-rabi* was ruler over all Babylonia. The chronicle records the same event with the words: "*Ḫammu-rabi*, king of Babylon, summoned his people and against *Rim-Sin*, king of *Ur*, he marched. *Ur* and *Uruk* did his hand conquer and their property he took to Babylon."[2]

It seems that *Ashnunnak*, which probably also at that time was ruled by patesis, made likewise an attempt to profit from the troubles in Babylonia; for in the following year an army of *Ashnunnak* appears in Babylonia, but is defeated by *Ḫammu-rabi*. From the next year *Ḫammu-rabi* begins his works of peace. He dug (in the 32d year) the canal *Ḫammurabi-nuḫush-nishi*, which from *Akkad* went past *Nippur* down to *Shumer*, carrying waters of exuberance along with it. He tells us, and we may well believe him, that the people of *Shumer* and *Akkad* had been scattered;[3] he gathered and settled them in towns and cities along this canal. He rebuilt temples, *e.g.*, *E-mete-ursag* (41st year) in *Kish*, the temples in *Larsam*, in *Ḫalab*, etc.[4] He built new fortresses, like *Dur-Sinmuballiṭ* at the head of the *Ḫammurabi-nuḫush-nishi* canal (*i.e.*, where this canal leaves the Euphrates), the great castle *Kar-Shamash* on the bank of the Tigris, and refortified the city of *Rabikum* on the bank of the Euphrates in the 36th (or a later) year.

This latter notice shows us that *Ḫammu-rabi's* power extended far beyond the boundaries of Babylonia proper. The possession of *Rabikum* proves that the middle Euphrates valley was again in his power, and undoubtedly *Kar-Shamash*, which is mentioned with *Rabikum* in the same date formula, occupied the same position in the upper valley of the Tigris[5] as *Rabikum* in the valley of the Euphrates, *i.e.*, it

[1] Cf. Thureau-Dangin, *Une incursion élamite en territoire sumérien à l'époque présargonique*, *R. A.*, VI, 4, pp. 7–10.

[2] The following line is partly broken. The title king of *Ur* is of course a mistake.

[3] Louvre, I, 2 : 1–16. Cf. also *mupaḫḫir nîshî saphâtim sha Isin*^{ki}, *C. H.*, 2 : 49–51.

[4] See the inscriptions on bricks.

[5] The date formula states that *Kar-Shamash* is situated on the bank of the Tigris.

secured the other natural commercial route down the Tigris; for we know from his Code of Laws that *Ḫammu-rabi* ruled over the city of *Ashshur*, to which he returned its tutelary god, and over *Nineveh*, where he richly endowed the temple of *Ishtar*; moreover, the directions in the letters to *Sinidinnam* in *Larsam* as to the employment of a detachment of *Ashshurites*, give evidence that the king actually exercised his power over these cities.

Other military enterprises of *Ḫammu-rabi* are the conquest of *Mari* and *Malgû* in the 36th year, an expedition against (or the achievement of some work in) *Ashnunnak* in the east in his 37th year, and the subjugation of the whole steppe, *i.e.*, Mesopotamia with its hostile tribes, in the 38th year. These tribes perhaps are also to be identified with the people of *Turukkum*, *Kagmum* and *Subê*, whose bands were defeated in the 38th year. For the people of *Mera* and *Tutul* see *C. H.*, 4 : 30.

Thus at the end of *Ḫammu-rabi's* reign his dominion extended over the whole territory from the Persian Gulf as far northwest, perhaps, as *Charchemish* and *Diarbekr*.

When *Samsu-iluna* inherited his father's kingdom, he took also the charge upon himself to maintain *Ḫammurabi's* conquests. This was no easy task, and his reign is, as we shall see, largely filled up with suppressing revolts and warding off attacks from outside. His very year of accession to the throne and his first year are marked by conflicts, for in the date of the first year he glorifies in having made his dominion shine over the lands, at the true command of *Marduk*, which implies that he had first to establish it outside of Babylonia proper; and in the date of the second year he asserts that he liberated *Shumer* and *Akkad*, which presupposes that it was occupied by a foreign power. Probably at that time the events recorded by the chronicle took place, in which either the old *Rim-Sin*[1] or one of his family played a part. Apparently it was an attempt to regain the kingdom of *Shumer* and *Akkad*. At any rate it failed. *Samsu-iluna* conquered the city of his foe and captured him alive in his palace. Unfortunately the continuation of the chronicle is only fragmentary.

Samsu-iluna, as was customary after successes, endeavors to make his land prosperous by digging two canals, *Samsuiluna-nagab-nuḫshim* and *Samsuiluna-ḫegal*. As far as we have any knowledge, peace and prosperity reigned in the land up to the 8th year, when a period of war sets in that extends over a time of six years, and is marked by the defeat of Cassite invaders in the 8th or 9th, of an army of the city of *Idamaraz* in the 9th, the capture of *Ur* and *Uruk* in the 10th, the subjugation of insurgent lands in the 11th, the capture of *Kisurra* and *Sabum* in the

[1] At that time *Rim-Sin* would have been at least about 20 + 6 + 2 + 43 + 1 = 70 years.

12th, and the suppression of an insurgent king in *Akkad* in the 13th year. This long war or series of wars, the details of which unfortunately are unknown to us, ended, it seems, with the complete success of *Samsu-iluna*. But Babylonia in all likelihood lay waste when peace was again established in the land. Besides the cities conquered by the king also *Isin* and the fortresses of *Emutbal* had been destroyed either by *Samsu-iluna* or his foes. Their fortifications were restored in the 14th and the 16th year, and the construction of a wall of Sippar in the 15th year may suggest that even this city had suffered devastation. Nor can it be accidental that the tablets from *Tell Sifr*, existing abundantly for the first decade of *Samsu-iluna's* reign, cease completely after the 10th year—a sure indication that the small town was destroyed and abandoned by its inhabitants.

The period of peace from the 14th to the 26th year is only interrupted by the suppression of an uprising in one of the foreign lands in the 19th[1] and an expedition against the foreign(?) cities *Sa'nâ* and *Zarḫanum* in the 22d year. In connection with the last achievement *Samsu-iluna* calls himself *lugal sag-kal*, "the supreme king." We also receive the impression that at that time *Samsu-iluna* stands at the height of his power, and moreover reigns in peace, from his statement in the date of his 25th year, that he caused a stone of about eleven metres in length to be brought to Babylonia from the great mountain of the Westland.[2]

Some great disturbance seems to have occurred in *Samsu-iluna's* 28th year; for the 29th as well as the 30th year are dated after the formula of the 27th year, which indicates that in those years the king was prevented from dedicating a votive object, or even from participating in the New-Year's celebration. Probably he was engaged in an unfortunate war. The 27th year perhaps still brought success, as we conclude from the formula of the 28th year: "year in which *Samsu-iluna* after having — upon the oracle of *Enlil*, — — ." Unfortunately we do not possess as yet the continuation of this formula, but if the date of P. 40 is to be assigned to the 29th year,[3] *Samsu-iluna* in his 27th year vanquished a certain *Iadiḫ-abu* and perhaps one

[1] In the 20th year some catastrophe seems to have befallen Nippur, because the three baked duplicate tablets, Nos. 52–54, were found at one place, and moreover one of them is broken into two pieces, only one of which is burnt. Perhaps this fact points towards a conflagration of the city caused by enemies.

[2] Like the Westland mountains *Basalla* and *Tidanum*, from where Gudea procured certain stones, Stat. B., 6 : 15, 13, this great mountain of the Westland may be sought for somewhere in the vicinity of the *Amanum*, Gud., Stat. B., 5 : 28. Should it be the Taurus? From there almost the entire trip could be made on rafts down the Euphrates and the canals in Babylonia.

[3] The date of this tablet is later than the 12th year, because *Mannummeshuliṣur*, who buys a building lot according to No. 38 (Du'uzu 6, 12th year), is already dead according to No. 64 (a house, perhaps erected on that building lot, is sold by the brother, the son and the wife of *Mannummeshuliṣur*). As all the following years are named with official formulas that do not seem to allow an identification with ours, and as there is only the one *ussa* date of the 29th year, we should

Mutiḫurshana. The issue of the struggles of these years was certainly unfavorable for *Samsu-iluna*, because also the date of the 31st year makes, as far as we know, no allusion to political events. It is, therefore, not improbable that this is the time of the unfortunate conflict with *Iluma-ilum*, the first king of the so-called Second Dynasty.

The very fragmentary report on this and the immediately preceding events in the Chronicle opens with a battle on the shore of the Persian Gulf, which ended with a victory for *Samsu-iluna*. We may conclude this from the words: their dead bodies (*i.e.*, of the enemies) the sea [carried away]; for we would not expect such a detailed feature if the Babylonians had been defeated. As the passage is incomplete we are left in doubt as to whether *Samsu-iluna* was already at that time fighting *Iluma-ilum*, or if our previous calculations should prove correct, *Iadiḫ-abu* and *Mutiḫurshana*. The chronicle continues: "A second time *Samsu-iluna* [went to the Sealand(?)]"; but *Iluma-ilum* approached and defeated him.

A tablet (P. 68) found at Nippur and dated *mu-bil Ì-lí-ma-ilum lugal-e* gives evidence that *Ilima-ilum*, as he is called on this tablet, more correctly, actually reigned over Southern Babylonia as far north as Nippur for at least two years, but probably he ruled over these districts the last nine years of *Samsu-iluna's* reign. The latest Nippur tablets from the reign of *Samsu-iluna* are dated in the 27th, 28th and 29th[1] years, and it is possible that *Ilima-ilum* took possession of Nippur already in the last mentioned year.[2]

No tablets of rulers of the First Dynasty from Nippur dated later than the 29th year of *Samsu-iluna* have come to light as yet, and although according to an oral communication by Hilprecht there exists a building inscription of *Ammi-ditana* from Nippur, nevertheless the absence of tablets can be sufficiently accounted for only by the assumption that Nippur was destroyed, and that for a long period all or most of the mounds of Nippur remained uninhabited.

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probably assign it to this year. The occurrence of names (*Abil-ilishu PA é-^{d}Maḫ*, 11th and 13th years; *Lu-Enlilla*, 12th and 13th years; *Idishum*, 12th year; *NinIB-raḫim-ṣirim*, 13th, 20th and 27th years, Ii., 2d year, and *Enlil-muballiṭ*, 23d year) would, it is true, at first sight point rather toward a year near the 13th, in which case one might identify the *lugal im-gi* (14th year) with *Iadiḫ-abu*. But notice that *NinIB-raḫim-ṣirim* occurs as late as the 27th year of *Samsu-iluna* and the second year of *Ilima-ilum*.

[1] P. 64.

[2] The 29th or 30th year would be an extreme limit, because the *burgul Awilia* is mentioned as early as forty years before, in the 33d year of *Ḫammu-rabi*. The last occurrence of his name on other tablets is in the 18th year. The three persons mentioned also elsewhere are *Awilia burgul* (4, 33; Si. 4, 11, 12, 13 and 18); *Ibni-Enlil dubsar* (Si. 13, 14 and 28); *NinIB-raḫim-ṣirim* (Si. 13, 20 and 29 (= No. 64)). From this one could be inclined to think again of some year near the 13th or 14th; notice especially the juxtaposition of *Awilia* and *Ibni-Enlil* in Nos. 43 (13th year) and 44 (14th year). But cf. the occurrence of *Ibni-Enlil* in the 28th year.

The unfortunate outcome of the fight of *Samsu-iluna* with *Ilima-ilum* seems to have crippled his power for the rest of his reign. The date list informs us of another success against invaders(?) from the Westland in his 35th year, and of the suppression of an uprising(?) in *Akkad* in his 36th year. Particulars about these events are not known.

Samsu-iluna's son and successor *Abi-eshu'* again made an energetic effort to get rid of the rival in the South. We learn from the chronicle that he tried to capture *Ilima-ilum* and, therefore, even planned the damming up of the Tigris. He indeed achieved the latter work, but he did not capture *Ilima-ilum*. The statement concerning the damming up of the Tigris is borne out by the date: "'year in which *Abi-eshu'*, the king, after in the great power of *Marduk*, he had *dammed* up the Tigris, — — —." The Tigris, or more correctly that part of the Tigris in question, is undoubtedly the *Shaṭṭ-el-Ḥai*, the influx of which at *Kut-el-Amara Abi-eshu'* seems to have diverted, thus depriving the land on the banks of the river of the life-giving power, the water. From this we may safely conclude that *Ilima-ilum* had his stronghold in one of the cities on the banks of this canal. That *Abi-eshu'* succeeded in getting control of Southern Babylonia we may also conclude from his building(?) the temple *E-kish-shir-gal* and dedicating his statue to this temple, provided that the sanctuary in *Ur* is meant.

Apart from the instance mentioned above, the dates, as far as they are known at the present,[1] furnish little material for the history of *Abi-eshu'*. From one we learn the name of a certain *Adnatum*, but are kept entirely in doubt as to the *rôle* he played. Perhaps he was vanquished by *Abi-eshu'*.

Scanty also are the data gathered from the formulas for the history of the last three kings, *Ammi-ditana*, *Ammi-zaduga* and *Samsu-ditana*. With rare exceptions they relate the dedication of votive objects; sometimes the building of a temple, or of a fortress. The impression is, therefore, forced upon us that the political activity of these kings was on the whole a limited one. The new political centre in the South checked the movements of his neighbor in the North. Unfortunately we have, with one exception, no positive knowledge of the continuous contest we must necessarily assume existed between the last kings of Babylon and the first kings of the Second Dynasty. The names and the number of years of the reign of these kings are known from two chronological lists, and we can thus calculate that, after *Ilima-ilum*, the contemporary of *Samsu-iluna* and *Abi-eshu'*, *Itti-ili-nibi* was contemporaneous with *Abi-eshu'* and *Ammi-ditana*, *Damqi-ilishu* with *Ammi-ditana*, *Ammi-zaduga* and *Samsu-ditana*, and *Ishkibal* and *Shushshi* with *Samsu-ditana*.

[1] We know the formulas of 25 (or 26) out of the 28 years of *Abi-eshu'*.

Perhaps we may see the traces of a continued war with changing results between the two rival kingdoms in the fact that a number of years of the reign of *Ammi-ditana* have no formula of their own, which always is a sign of turbulent times, while the immediately preceding year in all cases is marked either by some military success or by the construction of a fortress. This apparently means that *Ammi-ditana* several times made an attack upon foreign territory and endeavored to secure it for himself by building fortresses, whereupon the enemy very soon reconquered the lost territory or at least tried to do so. Thus the three first years of *Ammi-ditana* are all designated with formulas that suggest some military or political success. The fourth year, however, has no formula of its own, nor those denoting the second year after the construction of the fortresses *Mashkan-Ammiditana* in the 8th, *Ishkun-Marduk* on the *Zilakum* in the 31st and *Dur-Ammiditana* on the canal *Mê-Enlil* in the 34th year. Another fortress, *Dur-Ammiditana* on the *Zilakum*, *Ammi-ditana* had built in his 15th year; the construction of *Ishkun-Marduk* on the same river (or canal) in the 31st year, represents perhaps a renewed attempt to subdue the regions around this river. A royal castle *KiKU-shag-dugga* was built on the *Arahtum* canal in the 19th year.

In the 16th year *Ammi-ditana* vanquishes a certain *Arahaum*, who is called a *lù-ma-da*.[1] Nothing more concerning this event is known.

A most important historical notice, however, is contained in the date of *Ammi-ditana's* last year, because it mentions the name of *Damqi-ilishu*, the third king of the Second Dynasty. We learn that *Ammi-ditana* in his 36th year conquered a fortress which *Damqi-ilishu* had built, exactly the reverse of what we concluded above for several years of *Ammi-ditana*. The political course of things in the last period of *Ammi-ditana's* reign seems to have been this: in his 34th year *Ammi-ditana* advanced towards the South and built a fortress on the canal *Mê-Enlil*, which, judging from its name, was not very far from Nippur; in the 35th year apparently *Damqi-ilishu* drove *Ammi-ditana* back and erected his own fortress, but in the 36th year *Ammi-ditana* conquered this fortress,[2] and again extended his dominion over the South.

[1] Perhaps the Sumerian(?).

[2] The opinion of Ungnad that the formula does not refer to the conquest of a fortress held by the enemy, but to the razing of a wall of a fortress in *Ammi-ditana's* own possession, cannot be maintained, because a king does not boast of such an event and mark a year after it, quite apart from the fact that the kings in order to secure their dominion tried to build as many fortresses as they could. Moreover, "to destroy the wall of a city" is the technical term for "to take a city by force," "to conquer a city."

It is likewise impossible to assume that the words, "which *Damqi-ilishu* had built," do not refer to a contemporaneous event, but to a construction of the wall by *Damiq-ilishu*, king of *Isin*, at a much earlier time; for a wall of sun-dried bricks and beaten clay, as usually the Babylonian city walls were, would long since have been destroyed by rain and rendered unfit for the defense, even if it had not been devastated in the previous turbulent periods.

That *Ammi-ditana*, at least at times, actually ruled over Southern Babylonia we see from his title, "king of *Shumer* and *Akkad*," which he holds in the inscription published by King.[1] From the same inscription we learn that he was also king of *Kish*, and that he had subdued the Westland.[2]

Ammi-zaduga received from his father, who died the year after his success over *Damqi-ilishu*, the dominion over Southern Babylonia. We see this clearly from the date of the first year, in which he refers to *Enlil* who makes great his dominion, and from the formula of the second year, in which he calls himself the humble shepherd of *Anum* and *Enlil*. But, perhaps, in the latter year he lost the southern part of his dominion. In his inscription the judge, *Gimil-Marduk*, calls *Ammi-zaduga* simply king of Babylon, a sure sign that he did not rule over *Shumer*. In his 9th year, however, *Ammi-zaduga* broke, as he asserts, the oppression of his land and in his 10th year he built a fortress at the mouth of the Euphrates, which proves that in this year his power extended as far south as the Persian Gulf. From the formulas of the following years we do not receive the impression that *Ammi-zaduga* maintained this powerful position.

From the reign of *Samsu-ditana*, the last king of the First Dynasty, as yet only few date formulas[3] are known. We may conclude that before the year whose formula mentions the great battle forces of *Shamash* and *Marduk*, *Samsu-ditana* won some military success, while the fact that one year was named after the preceding year, again points to some political trouble. A short notice in the chronicle, made by way of addition, informs us that at the time of *Samsu-ditana* the Hittites invaded *Akkad*. From all appearance this people made an end to the kingdom of Babylon and the dynasty of *Ḫammu-rabi*.

The short historical notice is the more valuable as by combining it with the fact that *Ilima-ilum* is the contemporary of *Abi-eshu'* we are able to determine the synchronism between the First and the Second Dynasty in such a way that there is left only a play of about five years. See my tables of the corresponding rulers in "*Das zeitliche Verhältnis der ersten Dynastie von Babylon zur zweiten Dynastie*" in *Z. A.*, XX, p. 445, and "*Das zeitliche Verhältnis der zweiten Dynastie der grösseren Königsliste zur dritten Dynastie*" in *Z. A.*, XXI, p. 175.

[1] L. I. H., Vol. II, p. 215 (No. 100).

[2] *Lugal da-ga-m[u] kur Mar-tu*^{ki} = (I am) the king who has made the Westland obey me.

[3] Eight out of thirty.

VII. AN EARLY KING.

No. 130.

Obv.: 1. ^{d}Nin-s[*un*(?)] *ama kalam-ma dam nun*(?)-[....] *dam-gal* ^{d}En(?) [.....] .....-*ni-ir*(?) 2. *Lugal*-[.....]-*ni-mu-un-gin* ($^{zi\text{-}ka\text{-}rum}$) *nitaḫ*-[*kal*]*a-ga* 3. *ú-a Nibru*^{ki}-*a* ($^{za\text{-}ni\text{-}in\ Nippur\ ki}$) *lugal UD*-[.....]-^{ki}-*a-ge* 4. *lugal an-ub-da-tab-tab-ba-ge* 5. *Âl-Ḫa-lim*^{ki} ($^{m\ Ḫa\text{-}li\text{-}im\ u\text{-}te\text{-}ir}$) *LI-UM*(?)- .... *gur-ru-dam* 6. *gú-kalam kur-kur-ra-ge mi-ni-in-gi-gi* 7. *uku-e kur-kur-ra u-sal-la mi-ni-in-ná-a* 8. *é dingir-gal-gal-e-ne* ($^{i\text{-}bu\text{-}shu}$) *mu-un-dū-a* 9. *kur ki-bi-shú* ($^{ma\text{-}tam\ a\text{-}na\ ash\text{-}ri\text{-}sha\ u\text{-}te[\text{-}ru]}$) *ne-in-gi-a* 10. [*nam-en*] *ki-shar-ra* ($^{ki\text{-}ish\text{-}sha\text{-}tim\ [i\text{-}bu\text{-}sh]u}$) *mu-un-ag-a* 11. [*gu*]*b-ba Mi-gir-*^{d}En-lil pa-te-si Âl-Ḫa-lim*^{ki} 12. $^{m\ d}$*En-lil-iz-zu pa-te-si* Ṣ*IR*^{ki} 13. $^{m\ d}$[....]-*ki-e-el*(?) *pa-te-si Ki-e-el*^{ki} 14. ^{m}*Qat-*^{d}*Nu*-[*nu*?] *pa-te-si Ká-gal-la*^{ki} 15. ^{m}*Li*[- ..... -]*e-lum pa-te-si Am-da-ma*^{ki} 16. ^{m}*I-bi-Ma-ma pa-te-si Ar-da-ma*^{ki} 17. ^{m}*Nu-úr-shu-e-li pa-te-si A*(*ZA*?)-*SUḪ-UNU*(?)^{ki} 18. ^{m}*Ma-at-ga-nu pa-te-si* [.....] 19. $^{m\ d}$*Ishkur-shar-rum* [.....] 20. ^{m}*Zu-zum-ta-nu* [.....] 21. ^{m}*Ta-im-shu-nu* [.....] 22. *A-bi*-[.....]

Rev.: 4. ^{d}*Maḫ dúg-azag-ga-ni-ta* ($^{ik\text{-}bi\text{-}a}$) [.....] 6. *gish-nam-GIN-gish ù* ^{urudu}*gish-ḫar-bi* 5. ($^{a\text{-}na}$) .... 6. [*UD* .....] 7. $1\frac{1}{3}$ *bur gán a-shag é*(?)-[....] *mu* [.....] 9. *kalam-na ká-bi a-shag-ga ib*(?)-*ne* [.....]

To *Nin*-...., the mother of the land, the august lady .... , the great lady of ....., *Lugal*[.....]*ni-mungin*, the strong hero, who endows Nippur, king of *UD*....., king of the four corners of the world, who gained back *Al-Ḫalim* ..... , who shielded the totality of the territory of the lands and caused the people of the lands to dwell in safety, who built the house of the great gods, who restored the land to its place, who exercised lordship over the totality, in the presence of *Migir-Ellil*, governor of *Al-Ḫalim*; *Ellil-izzu*, governor of *SIR*; .... ..*kiel*, governor of *Kiel*; *Qat-Nunu*(?), governor of *Kagalla*; *Li*...*elum*, governor of *Amdama*; *Ibi-Mama*, governor of *Ardama*; *Nurshu-eli*, governor of *Hallab*(?); *Matganu*, governor of ..... ; *Ishkur-sharrum*, governor of .... ; *Zuzumtanu*, governor of ..... ; *Taimshunu*, governor of ..... ; *Abi* ..... , governor of ..... .

ANNOTATIONS. To li. 1. compare ^{d}*Nin-in-si-na nin-gal ama kalam-ma* ..... *nin-a-ni-ir*, Warad-Sin, Stone tablet, Obv., 1–5. Should the appellation *ama kalamma*, common to both divinities, be an indication that *Nininsina* = *Ninsunna*? The situation of Al-Ḫalim, li. 5, is unknown. *Gur-ru-dam* is here translated with *u-te-ir*; the formation *lali-dam*, which elsewhere also denotes the future, seems to become determined as to the time only by the context. To *gú-kalam* cf. *sib gú-kalam ki-Ni-bru*^{ki}, Rim-Sin, Clay, part II. As to the meaning, *sib* corresponds to *mi-ni-in-gi-gi*, cf. *gí-gí* = *paqâdu, shullumu*. Ll. 6, 7 seem to form a unity, since the enclosing *a* stands only after the last verb.

The document No. 130, which is dated by a colophon in the reign of *Ammi-zaduga*, is the copy of a transfer of land (see Rev. li. 29) by an earlier king, probably to the temple of the goddess who is mentioned Obv. li. 1. Unfortunately the name of the king as well as that of his capital is only partially preserved. The latter, consisting of two signs, the first of which is *UD*, can be neither *Unug* nor *Larsam*, because of the complement *a*, possible readings being perhaps *Adab*, *Larak* or *Upi*. The Sumerian name of the king and the mentioning of the goddess *Maḫ*, who elsewhere appears associated with *Anu*, *Ellil* and *Ea*, seem to point towards the South, while the title, King of the Four Corners of the World, the prominent place of Nippur in the titles of the king and the names of the first two mentioned patesis, compounds with *Ellil*, render it probable that the king in question ruled over a territory in the centre of which Nippur was situated. But, judging from the other predicates which he assumes, his dominion extended also over districts outside of Babylonia (*kur-kur-ra*), and over the regions north(east) of *Akkad* (*ki-shar-ra*). *Akkad* itself and the great southern cities are not under his rule.

As to the time of this king all indications as yet are wanting, except perhaps that the title *ú-a Nibru*^{ki}[1] held by *Ishme-Dagan*, might place him near this king of *Isin*, especially as after the reign of his son a usurper founded a new branch of the dynasty, and *Gungunum* of *Ur* and *Larsam*, who calls himself also king of *Shumer* and *Akkad*, is a contemporary and liege lord of another son of *Ishme-Dagan*, the time being thus a variously disturbed one.

[1] But cf. the similar phrase *ú-a* ^{d}*Ninni*, Lugal-zaggisi, I, 25.

VIII. CONCORDANCE OF PROPER NAMES.

Abbreviations.

b., brother; **c.**, cousin; **d.**, daughter; **f**, father; **gd.**, granddaughter; **gf.**, grandfather; **gm.**, grandmother; **gs.**, grandson; **h.**, husband; **m.**, mother; **n.**, nephew; **s.**, son; **S.**, seal; **si.**, sister; **u.**, uncle; **w.**, wife. Determinative: **d.**, *deus, dea.* † denotes feminine names.

I. Names of Persons from the Nippur Texts.[1]

A-*ab-ba*
f. of *Nannar-zi nu-ésh*, 10 : 37.

A-ab-ba-a
s. of *Dingir-mansi*, 12 : 27.

A-ab-ba(?)-. . . . . .
***nagar*, 9 : 3.

A-ab-ba-tum
bur-gul, 37 : 19

A-ba(?)-a
*1. f. of *Manum-(ma)ḫirshu.*
2. f. of *Sin-imguranni*, 52 : 18 | 53 : 33 | 54 : 33.

A-ba-^{d}En-lil-dím
*1. s. of *SHESH-SHESH*, 5 : 23.
2. 42 : 9, 14.

A-bi-ia-tum
f. of *Taribum*, 32 : 27.

A-bil-ia-tum
*1. f. of *Ali-waqrum*, 7 : 24.
2. f. of *Nish-inishu*, 31 : 19.

A-bil-ì-lí-shu
1. s. of *NinIB-gamil*; *arad ^{d}Da-gan*, 22, S.
2. s. of *Nusku-nishu*, 41 : 22.
3. s. of *Ur-. . . . . .*, 49 : 4, 10, 11, 17.
4. f.-in-law of *Elali*, 52 : 9 | 53 : 20 | 54 : 21.
5. *akil é-^{d}Maḫ*, 30 : 1 | 42 : 16 | 64 : 20.
6. *lù-SHIM + GAR ^{d}En-lil*, 47 : 12 | 58 : 13.

A-bil-ilu
s. of *Damiq-ilishu*, 11 : 25.

A-bil-^{d}Mar-tu
1. s. of *Abil-Shamash*, n. of *Martu-malik*, *Libit-Enlil* and *Libit-Martu*, gs. of *Erishsumatum* 32 : 7, 9, S. | 33 : 6 | 34 : 2, 6 | 35 : 7.
2. s. of *Ṣilli-Shamash*, b. of *Ili-idinnam*, *Ellumushu* and *Ili-turam*, 36 : 20, Case, 6.
3. s. of *Taribum*, 48 : 36.

A-bil-^{d}Shamash
f. of *Libit-Martu*, 32 : 14 | 35 : 4, 6, S.

A-bil-^{d}[. . . . .]
19 : 2.

A-bil-[. . . . .]
47 : 8.

A-bi [. . . . .]
61 : 9.

Ab-lum
1. f. of *Lu-NinIB*, 31 : 20.
2. *gala*, 57 : 8.

A-bu-um-wa-qar
1. f. of *Mar-irṣitim*, 30 : 5.
2. *bur-gul*, 49 : 49.

Ad-da-dingir
s. of *Dingir-sukkal*, b. of *Sin-ituram*, 59 : 7.

Ad-da-dug-ga (a good father, abbreviated)[2]
1. f. of *I(nim)-Nannar* and *Shesh-ki*, 44 : 26
2. *nu-ésh*, f. of *Lu-Ama-arazu*, 22 : 7.
3. *nu-ésh*, f. of *Nusku-nishu*, h. of *Ishtar-lamazi*, 28 : 13 | 40 : 25, 26.

[1] Names marked with * occur on Nippur tablets dated in the reigns of *Warad-Sin* and *Rim-Sin* (Nos. 1–7); those marked with ** on the Yokha tablets (Nos. 8 and 9).

[2] Cf. *Ama-dug-ga*, *B. E.*, Series A, VI, 1, 6 : 6; *Shesh-dug-ga*, *C. T.*, IV, 45 : 29; VIII, 47 : 19; in Semitic *A-bu-um-ṭa-bu-um*, *A-ḫu-ṭa-bu-um*, *P. N.*

A-gu-u-a
*1. f. of *Ibku-Damu*, 6 : 3.
2. 29 : 3.
A-ḫi-lu-mu-ur
63 : 5.
A-ḫi-sha(-gí)-ish
s. of *Nannar-zimu*, 11 : 26
A-ḫi-sha-gí-ish
*1. *bur-gul*, 7 : 25.
2. f. of *Nimia*, 12 : 29.
A-hu-um
*f. of ....., 4 : 28.
A-ḫu-shu-nu
1. s. of *Ur-Ennugi*, b. of *Ziatum* and *Nabi-Shamash*, *7 : 5, 7, 14, S. | 14 : 22.
**2. b. of *Nannartum* and *Dingir-mansi*, 9 : 4, 9.
†*A-lí-a-ḫu-sha*
female slavė of *Narubtum*, 23 : 6.
†*A-lí-ba-ash-ti*[1]
female slave, 49 : 2.
A-lí-ilu
s. of *Rish-Ea*, 48 : 21.
A-lí-wa-aq-ru-um
*1. s. of *Abiliatum*, 7 : 24.
*2. s. of *Lu-Nannar*, 7 : 21.
*3. b. of *Ur-Duazagga*, 5 : 10, 15.
4. *nu-ésh*, 44 : 20.
†*Ama-sukkal*
d. of *NinIB-mansi*, w. of *Enlil-idzu*, 40 : 2, 4, 8. 12, S. | 47 : 4 | 58 : 4.
Amar-Shuba (young *bul* of *Shuba*[2])
f. of *Mar-irṣitim*, 53 : 29 | 54 : 29.
†*A-me-ir-tum* (cf. *Awirtum*)
**d. of *Nannar-zimu* and *Dushubtum*, si. of *Ibi-Enlil*, 9 : 14.
An-azag[3]*-sha*
1. f. of *Ibkusha*, 28 : 1, S.
2. f. of *Ibku-Ea*, 28 : 11.
AN-BA-lù-ti (*AN-BA* quickens mankind)[4]
f. of *Mar-irṣitim*, 22 : 13.
An-ni-ba-ab-UL[5] (or *Dingir-ni-ba-ab-UL*?)
(*) f. of *Enlil-dingir*, 6 : 21 | 10 : 11.
A-ap-pa-a-tum
bur-gul, 35 : 21.
A-pa-ma(?)*-kal*(?)- ....
51 : 12.
Arad-^{d}*En-lil-lá*
gala-maḫ, 26, IV : 17.
Arad-^{d}*Imin-bi*
s. of *Zaria*? 65 : 10.
Arad-mu (my servant; abbreviated)
red puḫrum, 52 : 26 | 53 : 37 | 54 : 36.
Arad-^{d}*Nannar*
*1. f. of *Atâ*, 9 : 15.
2. f. of *Ilima*, 23 : 29.
3. f. of *Sin-magir*, 64 : 22.
Arad-^{d}*Nin-shaḫ-ka*
male slave, 26, I : 14, 34.
A-at-ta-a
1. s. of *Naram-Sin*, 40 : 19.
2. f. of *Sin-erish*, 10 : 45.
A-ta-a
**1. s. of *Arad-Nannar*, 9 : 15.
2. *dub-sar*, 38 : 23, 63 : 13.
3. f. of *Warad-Sin*, 32 : 29.
A-wi-ia-tum
1. *lù-SHIM + GAR* ^{d}*En-lil-lá*, 42 : 17 | 57 : 25.
2. f. of *Lugal-azida*, 12 : 33.
A-wi-li-ia, a-wi-il-ia (= *)
1. s. of *Warad-Sin*, h. of *Naramtum*, f. of *Ibi-Enlil*, *Ilushu-ibnishu* and *Ilima-abi*, 50 : 1, 4, 10, 13, 15, 20, 24.
2. *bur-gul*, s. of *Ur-Bau*, 10 : 48 | *23 : 34 | 24 : 36 | 32 : 30 | 33 : 21 | 34 : 20 | 38 : 22 | 40 : 30 | 41 : 21 | 43 : 33 | *44 : 27 | 48 : 43 | *68 : 26.
3. f. of *Mannummeshuliṣur*, 38 : 10, 64 : 5.

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[1] On *bashti* in female names see Ranke, *P. N.*, p. 224.

[2] II *R.* 50 : 12*c*, ^{d}(*shu-ba*) *Shuba*. The *bi* in 54 : 29 seems to be rest of an erasure, not phonetic complement to *sub*(*a*).

[3] Notice the frequent *an-azag-ga* (= *shamê ellûti*), *e.g.*, Warad-Sin, Stone tablet, Obv. 4, and *an-azag-gi*, Warad-Sin, clay cone, 1 : 3.

[4] Compare *AN-BA-NI-NI* (*C.T.*, XIII, 41, Obv. 18), which probably is likewise Sumerian, concluding from the names of the wife and the sons of this king (perhaps *AN-BA-zal-zal*). Does the name *An-nu-ba-NI-NI* (cf. inscription of this king) suggest a reading *anu-ba* for *AN-BA*?

[5] Cf. *An-ni-ba-UL*, *Ūr-ri-ba-UL* and *Ūr-ri-ba-ab-UL*, Reisner, *Telloh*.

4. 16 : 10.
5. 65 : 12.

A-wi-il-^{d}Ishkur
shutug ^{d}NinIB, 62 : 19.

A-wi-il- .....
20 : 4.

†*A-wi-ir-tum*
*d. of *Ḫupatum* and *Rubatum*, adopted by *Shalurtum*, 4 : 1, 12, 16, 22.

Azag-^{d}Nannar
f. of *Lu-NinIB*, 13 : 6.

Azag-^{d}Nin-gal
f. of *Ibgatum* and *Nidnusha* 26, IV : 20.

Azag-^{d}NinIB
f. of *Sin-lidish*, 12 : 8.

Azag-^{d}Nin-sì
dub-sar 22 : 15 | 28 : 34 | 30 : 12.

B*a-ba-a*
55 : 1.

^{d}*Babbar-an-dùl*
s. of *NinIB-gamil*, 68 : 6, 8, 15.

^{d}*Babbar-gal-zu*
1. f. of *Shamash-erbam uku-ush*, 49 : 47.
2. f. of *Shamash-magir*, 26, IV : 22.

^{d}*Babbar-ḫe-gál*
11 : 10.

^{d}*Babbar-mu-pá(d)-da* (who has been called with name by *Shamash*)
50 : 8.

Ba-li-lum
65 : 5.

Be-lì-i-din-nam
62 : 1, 9.

†*Be-li-zu-nu*
**SAL* + *ISHIB* ^{d}*NinIB* 1 : 3.

†*Be-el-ta-ni*
*1. d. of *Dingir-uru*, 6 : 29.
2. *SAL* + *ISHIB* ^{d}*NinIB*, d. of *Enlil-galzu*, 45 : 8, 10, 14.
*3. d. of *Lu-NinIB*, 6 : 28.
4. *SAL* + *ISHIB* ^{d}*NinIB*, d. of *Naram-Sin*, 13 : 3.
5. d. of *Warad-Sin*, 21 : 7.

†*Be-el-ti-ia*
w. of *Ṭab-balaṭu*, 57 : 2, 13, 18.

Be-lum
*f. of *Nannar-mansi*, 6 : 22.

†*Be-ta-ni* (= *Beltani*?)
*6 : 14.

†*Be-ta-tum*
**SAL* + *ISHIB* ^{d}*NinIB*, d. of *Ziatum*, si. of *Enlil-nishu*, 6 : 6, S.

D*a-da-kal-la*
*f. of *IM-URUDU*?-*a*, 5 : 25.

Da-du-um
43 : 9 (*dumu-mésh Da-du-um*).

^{d}*Da-gán-ma-an-sì*
f. of *Ili-ibniani*, 39 : 22.

Da-ma(?)*-gu-gu*
f. (by adoption) of *Mar-irṣitim*, 14 : 5 | 30 : 15.

Da-mi-iq-ì-lí-shu, *Dam-ki-ì-lí-shu* (= *)
1. *lul-sa*, si. of *Lugal-ḫe-gal*, 48 : 40.
*2. s. of *Lu-shagga*, 8 : 26.
3. s. of *Naram-Sin*, 22 : 4.
4. s. of *Ur-Duazagga*, 12 : 30.
5. h. of *Narub(i)tum*, 11 : 4, 12, 18, S.
6. f. of *Abil-ilum*, 11 : 25 (identical with the preceding?).
7. f. of *Ea-idinnam*, *14 : 21, L.E.
8. f. of *Enlil-galzu*, 38 : 2 | *22 : 8.
9. f. of *Ili-naplizam*, 45 : 22.
10. f. of *NinIB-mansi*, 16 : 4.

Dam-kum
1. s. of *Ur-Gula*, 62 : 15.
2. f. of *Nuskutum*, 49 : 48.
3. f. of *Munawirum*, 13 : 13.

^{d}*Da-mu-e-ri-ba-am*
shutug ^{d}*Nin-lil(-lá)*, 44 : 21

[^{d}*D*]*a-mu-ḫe-gál*
37*b* : 9.

^{d}*Da-mu-i-din-nam*
1. *dub-sar*, 10 : 47 | 14 : 32
2. 17 : 11.
3. 29 : 7.
4. 43 : 31, *lù-SHIM* + *GAR* ^{d}*En-lil-lá*.
5. 55 : 12.
6. f. of *Mutum-ilum*, h. of *Ḫidutum*, 41 : 4.

^{d}*Da-mu-ma-an-*[*sì*]
f. of ..... *tum*, 47 : 19.

^{d}*Da-mu-she-mi*
*s. of ....., 5 : 22.

^{d}*Da-mu-* .....
s. of *Ḫa-ba-na-tum*, 16 : 5.

Dak-kum
f. of *Ubaiatum*, 23 : 27.

Da-ak-kum
53 : 2, 54 : 2.

Dingir-ma-an-sì, dingir-ma-sì (= *)
1. s. of *Iluni*, 40 : 22.
2. *dub-sar*, s. of *Lu-Ama-arazu*, 40 : 24.
3. f. of *Abbâ*, 12 : 27.
4. f. of *Ennugi-naplizam*, 68 : 24.
*5. f. of *Iluni*, 6 : 23.
6. f. of *Nannar-mansi*, 30 : 6
**7. b.(?) of *Aḫu-shunu* and *Nannartum*, 9 : 5, 10.
8. 18 : 4.
9. 29 : 15.
10. 53 : 3, 5, 11 | *54 : 3, 12 | 54 : 5.

Dingir-urú (= *Ilum-erish*)
*f. of *Beltani*, 6 : 29.

Dúg-ga-a
**f. of *Dushubtum*, 8 : 3.

(†)*Dum-ki-Ishtar*
1. f. of *NinIB-muballiṭ*, 40 : 29.
2. female slave, 23 : 16.

Dum-ku-a-a
f. of *Lamazum*, 45 : 23.

Dumu-ki (see *Mar-irṣitim*)

^{d}*DUN-PA-è-a-na-ṣir*
30 : 7.

†*Du-shu-ub-tum*
**NIN(?)-DINGIR(HAL?) ^{d}*Shu-zi-an-na*, d. of *Duggâ*, w. of *Nannar-zimu*, m. of *Ibi-Enlil* and *Amertum*; *geme* ^{d}*Shu-zi-an-na*, 8 : 1, 10, 16, S.

É-*a-ba-ni*
pà-DŪ, 44 : 2, S.

É-a-ba-lí-iṭ
63 : 11.

É-a-i-din-nam (*Ea* has given me (an heir))
1. s. of *Damqi-ilishu*, 10 : 21, L.E.
2. *pà-DŪ*, s. of *Ea-tukulti*, 32 : 16 | 33 : 2.
3. s. of *Ibku-Ishtar*, h. of *Kuritum*, f. (by adoption) of *Ili-idinnam* and *Iliummati*, 24 : 3, 14, 15, 21, S.
4. s. of *Ibkusha*, 28 : 32.
5. f. of *EshumeDU-lumur shutug*, 67 : 22.
6. f. of *Etel-bît-Sin*, 52 : 22 | 53 : 35 | 54 : 35.
7. f. of *Lugal-ḫegal* and *NinIB-emugâ*, 38 : 6 | 64 : 4.
8. *MU*, 62 : 23.

É-a-mu-ba-lì-iṭ, É-a-mu-ba-al-li-iṭ (= *)
s. of *Sin-eriba*, 52 : 24 | 53 : 34 | 54 : 34.

É-a-na-ṣir
**1. s. of *Nabi-Enlil*, 8 : 23.
2. f. of *Sin-ishmeani*, 66 : 17.

É-a-ta-a-a-ar
s. of ....., by adoption s. of *Ibkusha* and b. of *Ea-turam*, 28 : 2, 6, 9, 18. 23.

É-a-tu-kul-ti
f. of *Ea-idinnam pà-DU*, 32 : 17.

É-a-tu-ra-am
s. of *Ibku-sha*, b. of *Ea-taiar*, 28 : 8, 14, 15, 16, 23.

E-la-lí, E-la-li (= *)
**1. s. of *Nabia*, 7 : 22.
2. s.-in-law of *Abil-ilishu*, *52 : 8, 12, (13) | *53 : 6, 19, 24, 25 | *54 : 6, 20, 25, (26).
3. f. of *Izkur-Shamash*, 67 : 19.
4. b. of *Ninni-mansi*, u. of *Enlil-lushag*, *Nannar-ara-mungin*, *Ur-Duazagga* and *Ur-DUN.PAea*, 26, I : 7, 24 | II : 22.

E-li-tum
s. of .....*-ga-a-a*, 16 : 12.

El-li-tum
1. s. of *Ilu-nashi*, 30 : 4.
2. s. of *NinIB-meDU*, 49 : 22.
3. f. of *Idin-Ishtar*, 13 : 11.
4. f. of *Laḫ-Nannar-zal-zal-shar*, 10 : 26.
5. 23 : 5.

El-lu-mu-u-shu
s. of *Ṣilli-Shamash*, b. of *Ili-idinnam* and *Abil-Martu*, 36 : 4, 7, 8, 13.

É-lù-ti
1. f. of *Lu-Enlilla*, 41 : 19 | 64 : 21.
2. f. of *Ṣilli-NinIB*, 12 : 4.
3. f. of *Taribum*, 12 : 25.

^{d}*En-ki-mash-zu*
1. s. of *Damqi-ilishu*, 67 : 5.
2. f. of *Lushtalim-ilu*, 12 : 34.

^{d}*En-ki-á-nir-gál*
f. of *Sin-shamuḫ* and *Ibgatum*, 27 : 30 | 62 : 17.

^{d}*En-lil-be-el-ì-lí*
18 : 2, 17.

^{d}*En-lil-gal-zu*
1. s. of *Damiq-ilishu*, 30 : 8 | 38 : 2.
2. f. of *Beltani*, 45 : 9.
3. *gala*, 15 : 12.
4. 29 : 15.

^{d}*En-lil-ḫa-zi-ir*
s. of *Dingir-sukkal*, 62 : 14.

^{d}*En-lil-id-zu*, ^{d}*En-lil-iz-zu* (= *)
nu-ésh ^{d}*En-lil-lá*, s. of *Lugal-azida*, h. of *Ama-sukkal* 32 : 1, 5, 7, 13, S. | *47 : 6 | *58 : 5, 8, 9 | *66 : 16.

^{d}*En-lil-ilum* (or *dingir*)
(*) s. of *Anni-babUL*, 6 : 21 | 16 : 11.

^{d}*En-lil-lá-ne-gù*
dub-sar lugal, s. of *I(nim)-NinIB*, 32 : 25 | 33 : 15 | 34 : 16.

^{d}*En-lil-li-wi-ir*
s. of *Enlil-mansi*, 12 : 15.

^{d}*En-lil-ma-lik*
1. s. of *Ṣilli-NinIB*, 40 : 23.
2. s. of *Ziatum*, 65 : 6.
3. 55 : 12.

^{d}*En-lil-ma-an-sì*
1. *shutug* ^{d}[*Nin-lil-lá*], s. of *Lu-NinIB*, 41 : 17; probably identical with the *shutug* ^{d}*Nin-lil-lá*, 59 : 14.
*2. s. of *Ur-Duazagga*, 6 : 8.
3. f. of *Enlil-liwir*, 12 : 15.
4. f. of *Lamazum*, 45 : 5, 11 | 46 : 3, S.
5. f. of *Sin-ishmeani*, 43 : 17, 21, S.
6. *lù-SHIM + GAR*, 10 : 44.

^{d}*En-lil-me-DU*[1]
**1. f. of *Inbulum*, 9 : 14.
2. f. of *Lu-Nannar*, 40 : 21 | 41 : 9.

^{d}*En-lil-mu-ba-lì-iṭ*
dub-sar, 58 : 23 | 64 : 25.

^{d}*En-lil-mu-da-mi-iq*
s. of *Rim-Ishtar*, b. of ....., 47 : 17 | 58 : 18.

^{d}*En-lil-lù-shag*
1. s. of *Ninni-mansi*, b. of *Nannar-ara-mungin*, *Ur-Duazagga* and *Ur-DUN.PAea*, u. of *Elali*, 26, III : 6, 22 | IV : 9, S.
2. *nu-ésh*, s. of *Sin-idinnam*, 39 : 5, 10, 15 | 44 : 17.

^{d}*En-lil-lù-ti*
f. of *Watar-Shamash*, 57 : 26.

^{d}*En-lil-na-da*
1. s. of *Naram-*[.....], 22 : 11, L.E.
2. *lù-ISH*, 24 : 31.
3. 45 : 3.

^{d}*En-lil-na-shi*
65 : 11.

^{d}*En-lil-ni-shu*
*1. s. of *Ziatum*, 6 : 5.
2. f. of *Sin-eribam*, 12 : 5.

^{d}*En-lil-ta-a-a-ar*
lù ŠḪIM + GAR ^{d}*En-lil*, 58 : 15.

^{d}*En-lil-za-me-en* (thou art *Enlil*)[2]
25 : 10.

^{d}*En-lil* [.....]
51 : 11.

^{d}*En-lil* [.....]
39 : 2.

^{d}*En-nu-gí-na-ap-li-za-am* (look favorably at me, O *Ennugi*)
s. of *Dingir-mansi*, 68 : 22.

^{d}*En-nu-gí-i-na-a-a*, ^{d}*En-nu*[*-gí-*]*i-na-a* (= *)[3]
rabiṣ daiani, *47 : 21 | 53 : 36 | 54 : 37 (omits ^{d}).

^{d}*En-nu-gí-zi-urŭ-kalam-ma* (*Ennugi* is the preserver of the life of the land)
dub-sar, 48 : 44.

E-ri-ib-sin-lu-mur?
63 : 12.

E-ri-(ish-)su-ma-tum, *E-ri-(ish-)zu-ma-tum*, *E-ri-su-um-ma-tum*, *E-ri-sum-ma-tum*
1. f. of *Abil-Martu*, *Martu-malik*, *Libit-Enlil* (and *Abil-Shamash*?), g.-f.? of *Libit-Martu*, 32 : 19, S. | 33 : 4, 19, S. | Case 6 | 34 : 4, 6, S. | 35 : 7, 12.
2. f. of *Sin-napsheram*, 62 : 13.

É-shu-me-DU-lu-mur
1. *shutug*, s. of *Ea-idinnam*, 67 : 22.
2. 21 : 10.

E-te-el-bî-(^{d})*Sin*, *E-te-bî-Sin* (= *)[4]
s. of *Ea-idinnam*, 48 : 35 | 56 : 22 | *57 : 35.

E-til-bî-^{d}*Shamash*
f. of *Ṭab-balaṭu*, 53 : 1.

G*a-mi-lum*
s. of *KAL-KAL-bani*, 52 : 20 | 53 : 31 | 54 : 31.

Gimil(or *Qât*)-^{d}*En-lil*
dub-sar, 33 : 20 | 34 : 21.

Gimil(or *Qât*)*-ì-lí-shu*
s. of *Gir-ni-ni-shag*, 48 : 41.

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[1] The Sumerian character of names compounded with *me-DU* is proved by ^{d}*Nannar-me-DU*.

[2] Cf. also *Nannar-zal-men*, Ranke, *P. N.*, p. 246*b*.

[3] Cf. *Ilum-i-na-iá* and ^{d}*Shamash-i-na-ia*, Ranke, *P. N.*, *a-a* = $a^{ii}a$. For the change of $a^{ii}a$ with *â* see p. 3, note 1.

[4] "*Verschleifung*" of the l; cf. *E-te-bu-um*, 81 : 17, instead of *Etelbum*.

Gir-ni-ni-shág (his way is bright)[1]
f. of *Gimil-ilishu*, 48 : 41.
Gir(?)*-ni-ni-za*
s. of *Lu-shag*, 21 : 9.

H*a-ba-na-tum*
f. of *Damu-* . . . . . , 16 : 5.
Ḫa-bil-a-ḫi
adopted s. of *Ṭab-balaṭu* and *Beltia*, 57 : 3, 14, 17.
Ḫa-bil-ki-nu-um
22 : 14.
^{d}*Ḫa-am-mu-ra-bi*
king, 10 : 4 (with the determinative for gods) and in the dates of 1-3, 5-10.
Ḫa-ab-si
**f. of *Shumum-libshi*, 8 : 32.
†*Ḫi-du-tum*
w. of *Damu-idinnam*, m. of *Mutum-ilum*, 42 : 5.
Ḫu-pa-tum
1. s. of . . . . . *-ganum*(?), h. of *Rubatum*, f. of *Awirtum*, 4 : 2, 10, S.
2. f. of *Sin-erish*, 10 : 42.

I*-ba-lu-uṭ I-ba-al-lu-uṭ* (= *)
s. of *Ud-ullu*, 52 : 19 | *53 : 30 | *54 : 30.
I-ba-shar-ru-um (abbreviated)[2]
f. of *Imgur-NinIB*, s. of *Lugatum*, 12 : 9, S.
Ib-ga-tum
1. s. of *Azag-Ningal*, b. of *Nidnusha*, 26, IV : 20.
2. s. of *Enki-a-nirgal*, b. of *Sin-shamuḫ*, 23 : 31.
3. s. of *Liburrum*, 10 : 38.
4. s. of *Ududu*, b. of *Ishkur-girra*, u. of *Ishkur-rabi*, c. of *Mar-irṣitim* and *Mutum-ilum*, 10 : 29, 34 | 14 : 27, L.E | 30 : 17.
5. s. of *Ur-Duazagga*, 29 : 4, 6.
6. s. of *Warad-Sin*, 13 : 2.
7. f. of *Dingir-sukkal*, 28 : 30.
8. 25 : 4.
I-bi-^{d}*En-lil*
1. s. of *Awilia*, b. of *Ilushu-ibnishu* and *Ilima-abi*, 48 : 4, 7, 17, 21, 23.
2. *lù-SHIM* + *GAR* ^{d}*En-lil-lá*, s. of *Nannartum*, 48 : 45.
**3. s. of *Nannar-zimu* and *Dushubtum*, b. of *Amertum*, 8 : 13, 21.
4. s. of *Sin-lidish*, 32 : 26 | 33 : 17 | 34 : 17.
5. s. of *Sin-magir*, 28 : 33.
6. *lù-SHIM* + *GAR* ^{d}*En-lil-lá* (identical with 2?).
I-bi-^{d}*NinIB* (or *shaḫ*?)
s. of *Nur-Ninshaḫ*, 14 : 6.
I-bi-^{d}*Nin-shaḫ*
*1. *lù-SHIM* + *GAR* ^{d}*En-lil-lá*, s. of *Nabi-Enlil*, 7 : 19.
2. s. of *Sin-liram*, 48 : 34.
Ib-ku-u-a-tum (abbreviated)
23 : 13.
Ib-ku-^{d}*Da-mu*
1. *dub-sar*, s. of *Imgur-Sin*, 47 : 5.
*2. s. of *I*(*nim*)*-Damu*, 7 : 23.
*3. f. of *Agûa*, 6 : 4.
4. 23 : 10.
Ib-ku-É-a
1. s. of *An-azag-sha*, 28 : 11, 12.
2. s. of *Sharuḫ-ili*, 68 : 20.
Ib-ku-^{d}*En-lil*
nu-ésh, 43 : 30.
Ib-ku-ir-ṣi-tim
s. of *Sin-lidish*, 15 : 3
Ib-ku-^{d}*Ishkur*
49 : 2.
Ib-ku-Ishtar
1. s. of *Lugal-azida*, 68 : 25.
2. s. of *Taribum*, 12 : 26.
3. f. of *Ea-idinnam*, 24 : 3, S.
Ib-ku-sha
1. s. of *An-azag-sha*, f. of *Ea-turam* and (by adoption) of *Ea-taiar*, 28 : 1, 5, 7, 11, 24.
2. s. of *Sin-magir*, 35 : 17.
3. f. of *Ea-idinnam* (identical with *Ibku-Ishtar*, No. 3 ?), 28 : 32.
Ib-ni-É-a
s. of [. . . . .], 38 : 21.
Ib-ni-^{d}*En-lil*
dub-sar, 43 : 34 | 44 : 28 | 61 : 10 | 68 : 27.
Ib-ni-^{d}*Ishkur*
*s. of *Idin-Ishkur*, 4 : 33.
I(*nim*)*-*^{d}*Da-mu*
*f. of *Ibku-Damu*, 7 : 23.

[1] The same name occurs Reisner, *Telloh*, 139, II : 14, and in the name of a small town *Âl-Gir-ni-ni-shág*^{ki} in the domain of *Sin-idinnam*, the governor of Larsam, *L. I. H.*, 42 : 19. See also *Nammani-nishag*, 10 : 46; *E-turra-nishag*, Rsn., *Tel.*, 164, IV, 2 from below; ^{d}*Pa-* ^{gish}*BIL-sag-ka-ni-shag*, Rsn., *Tel.*, 125, I : 15, 16.

[2] Cf. *Ili-ipashar*.

I-da-tum
1. s. of *NinIB-nishu*, 68 : 7, 9, 16.
2. f. of *Nabi-Enlil*, 47 : 20.

I-din-^{d}En-lil
1. *nu-ésh*, s. of *Sin-er(i)bam*, 10 : 40 | 39 : 20 | 49 : 43.
2. f. of *Ur-Kusuga*, 49 : 44.
3 *lù-SHIM + GAR*, 57 : 24.

I-din-^{d}Ishkur
1. *shutug ^{d}Nin-lil-lá*, s. of *Ishkur-girra*, 40 : 20.
*2. f. of *Ibni-Ishkur*, 4 : 33.

I-din-Ishtar
1. s. of *Ellitum*, 13 : 11.
2. s. of *Lugal-EZEN*, 49 : 23.
3. s. of *Mannummeshulişur* and *Narubtum*, 64 : 8, 16.
4. s. of *Nabi-Shamash*, 51 : 1.
5. s. of *Sin-magir*, 32 : 28.
6. *dub-sar*, 35 : 25.
7. 27 : 3.

I-din-^{d}I-shum
bur-gul, 6 : 24.

[I]-din-^{d}Sin
s. of ..... *tum*, 16 : 14.

I-di-shum
bur-gul, 39 : 24 | 64 : 14.

Igi-shág
nu-ésh, s. of *Ina-Ekur-rabi*, 43 : 6, 7, 14, S. | 44 : 4.

Igi-^{d}Nannar-shú-al-gub (before *Nannar* he (or I) went)
21 : 4.

Ì-lí-a-wi-lí
1. f. of *Sag-nin-bi-zu*, 49 : 20, 39.
2. 9 : 28.

Ì-lí-e-ri-ba-am
1. *bur-gul*, 36 : 22 | 45 : 24.
2. *pashishu*, 62 : 20.
3. h. of *Shat-Shamash*, 46 : 5, S.

Ì-lí-i-ba-shar (my god will loosen)

Ì-lí-ib-ni-a-ni
s. of *Dagan-mansi*, 39 : 21.

Ì-lí-i-din-nam
1. adopted s. of *Ea-idinnam* and *Kuritum*, b. of *Iliummati*, 24 : 1, 12, 23.
2. s. of *Şilli-Shamash*, b. of *Ellumûshu* and *Abil-Martu*, 36 : 9.

Ì-lí-i-ki-sham
s. of *Ili*....., 68 : 23.

Ì-lí-ip-pa-al-za
s. of *NinIB-* ....., 41 : 20.

Ì-lí-ip-pa-al-za-am
s. of *Sherum-ili*, 62 : 24.

Ì-lí-ish-me-a-ni, -ish-me-a-an-ni (= *)[1]
1. f. of *Ili-ibashar*, 33 : 18.
2. *30 : 10.

Ì-li-ma
1. s. of *Sin-idinnam*, 49 : 46.
2. s. of *Arad-Nannar*, 23 : 29.
3. ? *lù-bara ^{d}Babbar*, 37 : 18.

Ì-lí-ma-a-bi
s. of *Awilia*, b. of *Ibi-Enlil* and *Ilushu-ibnishu*, 48 : 5, 8, 18, 22, 24.

Ì-lí-ma-ilum
1. King, 68 : 29.
2. *PA-PA*, 62 : 2, 8.

Ì-lí-ma-lu-lim[2]
bur-gul, 31 : 21.

Ì-lí-ma?-ma?-lik
f. of *Ili-ikisham*, 68 : 23.

Ì-lí-na-ap-li-za-am
s. of *Damiq-ilishu*, 37 : 21.

Ì-lí-tu-ra-am
1. s. of *Shagia*, 12 : 31.
2. *kú-dím*, b. of *Abil-Martu*, s. of *Şilli-Shamash*, 36 : 19.

Ì-lí-um-ma-ti
adopted s. of *Ea-idinnam* and *Kuritum*, b. of *Ili-idinnam*, 24 : 2, 13, 24.

Ì-lí-ù-^{d}Shamash
**1. s. of *Imgur-Sin*, 8 : 30.
2. *dub-sar*, 24 : 37 | 32 : 31.
3. 27 : 10 (identical with the preceding?)

Ilu-bî-^{d}Shamash
s. of *Lugal-azida*, 50 : 17.

Ilu-na-shi
f. of *Ellitum*, 30 : 4.

I-lu-ni
*1. s. of *Dingir-mansi*, 6 : 23.
2. f. of *Dingir-mansi*, 40 : 22.
3. 48 : 3.

I-lu-[ni?]
f. of *Ur-Sadaranun*, 59 : 17.

Ilu-sukkal (see *Dingir-sukkal*)

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[1] Notice the use of *a* to denote the hiatus.

[2] Cf. *Ilum-lu-lim*, Ranke, *P. N.*

Ilu-shu-ba-ni.
s. of *Uttagallu-meDU*, 39 : 4, 11, 16.
Ilu-shu-ib-ni-shu
1. s. of *Awilia*, b. of *Ibi-Enlil* and *Ilima-abi*, 48 : 4, 7, 12, 22, 23.
2. f. of *Ninni-mansi*, 67 : 20.
Im-gu-u-a
1. f. of *Nabi-Shamash*, 11 : 6, 11, S. | 23 : 25.
**2. f. of *Sin-lidish*, 9 : 17.
Im-gur-^{d}NinIB
1. s. of *Ibasharrum*, 12 : 9, 13, 20, S.
2. s. of *Lu-NinIB*, 6 : 19.
Im-gur-^{d}Sin
f. of *Ibku-Damu*, 47 : S.
Im-gu-ru-um, Im-gur-rum (= *)
1. f. of *Mannu-mahirshu*, 10 : 43.
2. f. of *NinIB-mushtal*, *60, case 23.
3. f. of *Sin-aham* and *Sin-eribam*, 48 : 38.
Im-gu[. . . . .]
26, III : 32.
IM-URUDU?-a
*s. of *Dada-kalla*, 5 : 25.
I-na-é-kur-ra-bi
29 : 13.
Î(nim)-^{d}Nannar
1. s. of *Adda-dugga*, br. of *Shesh-ki*, 44 : 25.
2. f. of *Sin-lidish*, h. of *Shalurtum*, 5 : 1, S.; h. of *Shalurtum*, 4 : 4, S.
In-bu-lum
**s. of *Enlil-meDU*, 9 : 13.
Î(nim)-^{d}NinIB
1. f. of *Enlilla-negu*, 32 : 25 | 33 : 16 | 34 : 16.
2. *UM?-MI*, 50 : 13.
^{d}Ishkur[1]-RUSH-ra
1. s. of *Ududu*, b. of *Ibgatum*, n. of *Ishkur-rabi*, c. of *Mar-irsitim* and *Mutum-ilum*, 10 : 28, 34.
2. f. of *Idin-Ishkur*, 40 : 20.
^{d}Ishkur-ra-bi
f. of *Mar-irşitim* and *Mutum-ilum*, b. of *Ududu*, 10 : 3, 9, 32.
^{d}Ishkur-ri-im-ì-lí
male slave of *Narubtum*, 23 : 7, 15.
^{d}Ishkur-shar-ru-um
uku-ush lugal, s. of *Ishum-abi*, 10 : 11.
^{d}Ishkur-ta-a-a-ar
dub-sar, 18 : 22.
† *Ishtar-la-ma-zi*
1. w. of *Adda-dugga nu-ésh*, 40 : 26.
2. w. of *Lugal-azida nu-ésh*, 40 : 27.
† *Ishtar-na-ah-ra-ri*
female slave, 26, III : 15.
† *Ishtar-ra-bi-a-at*
**slave of *Dushubtum*, 8 : 4, 9, 17.
^{d}I-shum-a-bi
f. of *Ishkur-sharrum*, 10 : 12.
Iz-kur-^{d}Shamash
s. of *Elali shutug*, 67 : 19.

^{d}KAL-KAL-ba-ni[2]
f. of *Gamilum*, 52 : 20 | 53 : 31 | 54 : 31.
KA-shág-^{d}En-lil-lá
50 : 4.
Kesh(?)^{ki}-i-din-nam[3]
dub-sar, 62 : 26.
Kirû(= gish-sar)-ga-mil
s. of *Warazunu*, b. of *Sin-ishmeani*, *Kumbulum* and *Nurum-lişi*, 14 : 30.
Ki-ish-ti-^{d}NinIB
s. of *Ţab-balaţu*, 65 : 3.
Ku-bu-tum
lú-SHIM + GAR ^{d}En-lil-lá, s. of *Sin-eriba(m)*, 52 : 11, 16 | 53 : 23, 28 | 54 : 24, 28 | 67 : 15.
Ku-um-bu-lum
s. of *Warazunu*, b. of *Sin-ishmeani*, *Nurum-lişi* and *Kirû-gamil*, 14 : 28.
† *Ku-ri-tum*
w. of *Ea-idinnam*, adoptive m. of *Ili-idinnam* and *Ili-ummati*, 24 : 4, 15, 22, S.

Lah-^{d}Nannar-zal-shar (cf. the following name)
dub-sar, 15 : 14.
Lah-^{d}Nannar-zal-zal-shar (the light of *Nannar* enlightens the universe)[4]
s. of *Ellitum*, 10 : 25.

[1] For this reading see Hrozny in *Z.A.*, XX, pp. 424ff.; but cf. *C.T.*, XXIV, 32 : 149*b*, *DINGIR-$^{mu-ur}$-IM*, and Thureau-Dangin in *S.A.K.I.*, p. 208, note c (^{d}*IM* = ^{d}*Immer* because of the name *Immerum*. The last would point to a reading ^{d}*Imi-*, ^{d}*Imi-ra* (cf. Sc. 288, *IM = i-mi*).

[2] Cf. ^{d}*KAL-KAL-mu-ba-lì-iţ*, Ranke, *P. N.*

[3] The name occurs also in *L. I. H.*, Vol. I, 17 : 9 (King: *SHI-HAL-HAR^{ki}*)

[4] But cf. *Us-sa-NI-NI-DUG*, Reisner, *Telloh.*

† [*La*]-*ma-za-tum*
1. (w. or d. of) *Lu-Bau*, 31 : 20.
*2. d. of *Lu-Enlilla*, 6 : 27.

† *La-ma-zum*
1. *SAL* + *ISHIB* ^{d}*NinIB*, d. of *Dumkuaia*, 45 : 23.
2. *SAL* + *ISHIB* ^{d}*NinIB*, d. of *Enlil-mansi*, 46 : 2, S.

Li-bi-it-^{d}*En-lil*
s. of *Erissumatum*, b. of *Abil-Martu*, etc., 32 : 10, 12, S. | 33 : 19 | 34 : 3, 5, 11, S.

Li-bi-it-Ishtar
1. s. of *Sha-Emaḫ*, 37 : 20.
2. s. of *Shuma-ilu*, 30 : 9.
3. *dub-sar*, 35 : 20.
4. *MU*, 58 : 21.

Li-bi-it-^{d}*Mar-tu*
s. of *Abil-Shamash*, gs.(?) of *Erishsumatum*, 32 : 13, S. | 35 : 3, 5, 13, S.

Li-bur-ra-am
f. of *Ibgatum*, 10 : 38.

Lù-^{d}*Ama-a-ra-zu*
1. s. of *Adda-dugga nu-ésh*, 22 : 6.
2. f. of *Dingir-mansi*, 40 : 24.

Lù-^{d}*Ba-u*
h. or f. of *Lamazatum*, 31 : 21.

Lù-^{d}*En-ki-ga*
s. of *Nannar-a-daḫ*, 49 : 21.

Lù-^{d}*En-lil-lá*
1. *SHI* + *DUB*, s. of *E-luti*, 38 : 20 | 41 : 19 | 64 : 21.
2. f. of *Sin-imguranni*, 48 : 37.
*3. f. of *Lamazatum*, 6 : 27.
4. 47 : 9.
5. 52 : 6 | 53 : 15 | 54 : 16.
*6. (?) 1 : 4.

Lù-É-shu-me-DU (cf. *Lù-shu-me-DU*)
s. of *Shamash-Enlil*, 37 : 8, 13, S.

Lugal-a-ma-ru
1. *shutug* ^{d}*Nin-lil-lá*, 59 : 15.
2. 32 : 2.

Lugal-á-zi-da
1. s. of *Awiatum*, 12 : 33.
2. f. of *Enlil-idzu nu-ésh* ^{d}*En-lil-lá*, 40 : 1, probably identical with *Lugal-á-zi-da nu-ésh*, h. of *Ishtar-lamazi*, 40 : 27.
3. f. of *Ibku-Ishtar*, 68 : 25.
4. f. of *Ilu-bi-*^{d}*Shamash*, 50 : 17.
5. f. of *Lu-NinIB*, 23 : 26.
6. f. of *NinIB-nirgal* and *Rim-Ishtar*.

Lugal-dumugu
50 : 5.

Lugal-EZEN
1. s. of *Nannar-adaḫ*, 23 : 28, perhaps identical with
2. f. of *Idin-Ishtar*, 50 : 23.

Lugal-ḫegal
1. s. of *Ea-idinnam*, b. of *NinIB-emugaia*, 38 : 4, 7, 15, S.
2. f. of *Damiq-ilishu*, 48 : 40.

Lugal-mu-pá(d)-da
dub-sar, 57 : 48.

Lugal-nig-si?(-sá)?
s. of . . . . . , 59 : 6.

Lù-ga-tum
h. of *Manutum*, f. of *NinIB-abi* and *NinIB-ga-mil*, 12 : 10, S.

Lu-ul-li-tum
60 : 5.

Lù-^{d}*Nannar*
1. *shutug* ^{d}*Nin-lil-lá*, s. of *Enlil-meDU*, 40 : 21 | 41 : 8 | 47 : 10 | 59 : 16.
2. s. of *Nammani-nishag*, 10 : 46.
3. *dub-sar*, 29 : 14.
*4. f. of *Ali-waqrum*, 7 : 21.

Lù-^{d}*Nin-IB*
1. s. of *Ablum*, 31 : 20.
2. s. of *Azag-Nannar*, 13 : 5.
3. s. of *Lugal-azida*, 23 : 26.
*4. f. of *Beltani*, 6 : 28.
5. f. of *Enlil-mansi shutug Ninlilla*, 41 : 18.
*6. f. of *Imgur-NinIB*, 6 : 20.
**7. f. of *Nannartum*, 8 : 25.

Lù-^{d}*Nin-si-an-na*
51 : 4.

Lù-shág
f. of *Gir?-ni-ni-za*, 21 : 9.

Lù-shág-ga
**f. of *Damiq-ilishu*, 8 : 27.

Lù-shu-me-DU (cf. *Lù-É-shu-me-DU*)
*s. of *Sin-wa?-du?*, 5 : 24.

Lù-^{d}[. . . . .]
dumu-ésh –, 18 : 9.

Lu-ush-ta-lim(-im)-ilum (or *-shi-im-*?) (cf. *Lushalim-beli*, *P.N.*)
s. of *Enki-mashzu*, 12 : 34.

Lu-ush-ta-mar
1. s. of *Taribum*, 52 : 23 | 67 : 18.
2. *nagar*, 31 : 3.
3. 52 : 1, 7 | 53 : 7, 9, 17 | 54 : 7, 10, 18.

Ma-an-na-tum, Ma-na-tum (= *) (abbreviated)
1. f. of *NinIB-mushtal*, *52 : 21 | 53 : 32 | *54 : 32.
2. *dub-sar* = *Mannum-maḫirshu dubsar*.

Ma-ni-ia, Ma-an-ni-ia (case)
s. of *Ubaia*, 12 : 32.

Ma-an-nu-um-ma-ḫir-shu, Ma-an-nu-ma-ḫir-shu (= *)
1. s. of *Imgurum*, *10 : 43.
2. *dub-sar*, 36 : 23; case *Ma-an-na-tum*.

Ma-an-nu-um-me-shu-li-ṣur
1. s. of *Awilia*, f. of *Idin-Ishtar*, h. of *Narubtum*, b. of *NinIB-muballiṭ*, 38 : 9 | 64 : 5.
2. s. of *NinIB-qarrad*, 14 : 23.

Ma-a-nu
18 : 15.

Ma-nu-um-(ma-)ḫir-shu
*s. of *Abû*, 5 : 28.

† *Ma-nu-tum*
w. of *Lugatum*, m. of *NinIB-abi* and *NinIB-gamil*, 12 : 12, 14, 21, S.

Ma-ri-ir-ṣi-tim, Ma-ri-ir-zi-tim (= *), *Mâr-irṣitim* (= **), *Mâr-ir-ṣi-tim* (= ***)
1. s. of *Abum-waqar*, **30 : 5.
2. s. of *Amar-Shuba*, **53 : 29 | *54 : 29.
3. s. of *AN.BA-lu-ti*, **22 : 13.
4. s. of *BÁ-sha-*^{d}[. . . . .], ***62 : S.
5. s. of *Ishkur-rabi*, b. of *Mutum-ilum*, n. of *Ududu*, c. of *Ishkur-girra* and *Ibgatum*, 10 : 1, 31; identical with *Mar-irṣitim*, s. of *Dama*(?)-*gugu*, 14 : 4, 6, 17 | **30 : 15.
6. f. of *Sin-aḫum*, ***64 : 23.

^{d}*Mar-tu*[1]*-ma-lik*
s. of *Erishsumatum*, b. of *Abil-Martu*, *Libit-Enlil* (and *Abil-Shamash*?); u. of *Libit-Martu*, 32 : 18, S. | 33 : 3, 5, 11, S. | 35 : 2, 18.

Ma-ru-ut-Ishtar
s. of *Sin-lidish*, 48 : 42.

Mi-gir-^{d}*En-lil*
f. of *Narubtum*, s. of *Naramtum*, 23 : 8, 19, 20.

Mu-mu-ḫe-gub (my name he may establish; cf. *Shamash-shum-ukîn*)
gala, 26, IV : 19.

Mu-mu-ni-pad (my name has been called)
nu-ésh, 43 : 28 | 44 : 18.

Mu-na-wi-rum
s. of *Damqum*, 13 : 13.

Mu-tum-ilum
1. s. of *Dumu-idinnam* and *Ḫidutum*, 41 : 5.
2. s. of *Ishkur-rabi*, b. of *Mar-irṣitim*, n. of *Ududu*, c. of *Ishkur-girra* and *Ibgatum*, 10 : 1, 31 | 30 : 16.

Na-bi-ia
*f. of *Elali*, 7 : 22.

Na-bi-^{d}*En-lil*
1. s. of *Idatum*, 47 : 20 | 58 : 19.
**2. f. of *Ea-nāṣir*, 8 : 28.
*3. f. of *Ibi-Ninshaḫ*, 7 : 20.
4. f. of *Sin-eribam*, 24 : 33.

Na-bi-^{d}*Shamash*
1. s. of *Imgûa*, 11 : 6, 11, 17, S. | 23 : 25.
*2. s. of *Ur-Ennugi*, b. of *Aḫushunu* and *Ziatum*, 7 : 8.
3. f. of *Idin-Ishtar*, 51 : 2, 3.
4. 17 : 3 | 21 : 3, 4 | 25 : 3 | 27 : 4; probably identical with No. 3; cf. *Idin-Ishtar*, 27 : 3.

Na-^{d}*En-lil*
1. s. of *NinIB-mushallim*, 68 : 22.
2. 27 : 9.

Nam-ma-ni-ni-shág (his fate is bright)[2]
f. of *Lu-Nannar*, 10 : 46.

Nam-ra-am-sha-ru-ur
f. of *Suḫuntum*, 45 : 7.

Nam-rum-i-li[3]
f. of *Nur-Shamash*, 62 : 22.

^{d}*Nannar-á-daḫ* (Nannar is a helper)
1. f. of *Lugal-EZEN*
2. f. of *Lu-Enkiga*, 49 : 21.

^{d}*Nannar-a-rá-mu-un-gi-en* (seal seems to omit *-en*; Nannar made the way steady)
s. of *Ninni-mansi*, b. of *Enlil-lu-shag*, *Ur-Duazagga* and *Ur-DUN.PAea*, 26, II : 20 | III : 4, 11, 27. Seal.

^{d}*Nannar-ibila-ma-an-si* (Nannar has given me an heir) *nu-ésh*, 43 : 26.

^{d}*Nannar-ma-an-si*
*1. s. of *Belum*, 6 : 22.
2. s. of *Dingir-mansi*, 30 : 6.
3. f. of *Shumum-libshi*, 49 : 7, S.
4. *shutug*, 44 : 22.

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[1] *MAR-TU*, perhaps *mar-urû*, although the form of *TU* does not seem to allow a reading *urû*; but cf. *a-ma-ru mar-urû* (*é-mar-urû*, *a-má-urû*) = *abûbu*, *kur-mar-TU* = *Amurru*.

[2] Cf. *Girni-nishag*.

[3] To the ending *um* compare *Zanqum-Warad-Sin* (a lord is *Warad-Sin*!), *P. N.*

^{d}*Nannar-me-DU*

*s. of *Paḫaḫum*, 5 : 21.

^{d}*Nannar-lù-ti*

1. f. of *Sin-abushu*, 42 : 2.

*2. f. of . . . . . , 4 : 29.

^{d}*Nannar-sha(g)-lá-sú* (Nannar is merciful)

50 : 13.

^{d}*Nannar-tum*

1. f. of *Ibi-Enlil lù-SHIM + GAR ^{d}Enlilla*, 49 : 45.

**2. s. of *Lu-NinIB*, 8 : 24.

3. f. of *Nidin-Ishtar*, 28 : 30.

4. f. of *NinIB-mushallim*, 49 : 9.

5. *nu-ésh*, 42 : 10.

6. b. (?) of *Aḫushunu* and *Dingir-mansi*.

^{d}*Nannar-zi*

nu-ésh, s. of *Abba*, 10 : 37.

^{d}*Nannar-zi-mu*

1. f. of *Aḫisha[g]ish*, 11 : 26.

**2. f. of *Ibi-Enlil* and *Amertum*, h. of *Dushubtum*, 8 : 15, 21.

3. f. of *Idiniatum*, 11 : 24.

4. f. of *Sin-idinnam*, 10 : 39.

Na-ra-am-^{d}Sin, *-Sin* (= *)

1. f. of *Attâ*, 40 : 19; perhaps also 47 : 15.

2. f. of *Beltani*, *13 : 4.

3. f. of *Damiq-ilishu*, 22 : 5.

4. *Na-ra-am-^{d}*[ ], f. of *Enlil-nada*, 22 : 11, L.E.

† *Na-ra-am-tum*

1. m. of *Migir-Enlil*, gm. of *Narubtum*, 23 : 19.

2. d. of *Sinatum*, w. of *Awilia*, by adoption m. of *Ibi-Enlil*, *Ilushu-ibnishu* and *Ili-abi*, 57 : 2, 5, 13, 15, 18, 21, 25, 30.

† *Na-ru-ub-tum*, *Na-ru-bi*(? or *ub*)*-tum* (= *)

1. d. of *Migir-Enlil*, gd. of *Naramtum*, 23 : 8, 20.

2. *SAL + ISHIB ^{d}Nin-IB*, 31 : 16.

3. w. of *Damiq-ilishu*, 11 : 5, 13, 19, *8.

4. w. of *Mannummeshuliṣur*, m. of *Idin-Ishtar*, 64 : 9, 16.

^{d}*Né-unu-gal-ma-an-sì*

bur-gul, 3 : 26 | 26, IV : 24.

Ni-din-Ishtar

s. of *Nannartum*, 28 : 30.

Ni-id-nu-u[*m*]

dub-sar, 16 : 15.

Ni-id-nu-sha

s. of *Azag-Ningal*, b. of *Ibgatum*, 26, IV : 21.

Ni-mi-ia

s. of *Aḫishagish*, 12 : 29.

^{d}*Nin-IB-a-bi*

1. s. of *Lugatum* and *Manutum*, b. of *NinIB-gamil*, 12 : 10, 13, 20, S.

2. *ukush*, 14 : 31.

^{d}*Nin-IB-ga-mil*

1. s. of *Lugatum* and *Manutum*, b. of *NinIB-abi*, 12 : 10, 14, 21, S.

2. s. of *Sin-bel-ili*, 12 : 28.

**3. s. of *Ṣilli-Ishtar*, 8 : 24.

4. s. of *Ṭab-balaṭu* and *Beltia*, b. of the adopted *Ḫabil-aḫi*, 57 : 5, 10.

5. s. of *Ur-Duazagga*, 30 : 11.

6. f. of *Abil-ilishu*, 22 : S.

7. f. of *Babbar-andul*, 68 : 6.

8. *dub-sar*, 37 : 21.

9. 25 : 12.

^{d}*Nin-IB-e-mu-ga-a-a*

s. of *Ea-idinnam*, b. of *Lugal-ḫegal*, 38 : 5, 8, S.

† ^{d}*Nin-IB-la-ma-zi*

slave, 26, II : 14.

^{d}*Nin-IB-ma-an-sì*

1. s. of *Damiq-ilishu*, 16 : 3.

2. f. of *Ama-sukkal*, f.-in-law of *Enlil-idzu*, 47 : 5.

3. f. of *NinIB-ra'im-ṣirim*, 40 : 28 | 52 : 25 | 64 : 3, 11 | 67 : 9 | 68 : 10.

4. *PA-é*, 24 : 34.

5. h. of *Ummi-waqarat*, 63 : 4 and probably 63 : 10.

^{d}*Nin-IB-me-DU*

1. f. of *Ellitum*, 49 : 22.

2. f. of *Shumum-libshi nu-ésh*, 50 : 15.

^{d}*Nin-IB-mu-ba-lù-iṭ*

1. s. of *Awilia*, b. of *Mannummeshuliṣur* and *Idin-Ishtar*, 64 : 7, 15.

2. s. of *Dumqi-Ishtar*, 40 : 19.

^{d}*Nin-IB-mu-sha-lim*

1. *nu-ésh*, s. of *Nannartum*, 48 : 9, 14, 36, 38, 40.

2. f. of *Na-Enlil*, 68 : 22.

3. f. of *Nusku-nishu*, 41 : 3, 6, 7.

4. *gala-maḫ*, 26, IV : 18 | 42 : 15.

5. *lù-SHIM + GAR ^{d}En-lil-lá*

6. *shutug ^{d}Nin-lil-lá*, 10 : 41.

^{d}*Nin-IB-mu-ush-ta-al*

1. s. of *Imgurrum*, 68 case : 22.

2. s. of *Mannatum*, 52 : 21 | 53 : 32 | 54 : 32.

3. s. of *Ubarrum*, 34 : 18.

^{d}*Nin-IB-nir-gal*

s. of *Lugal-azida*, b. of *Rim-Ishtar*, 12 : 6, 8, 10.

^{d}*Nin-IB-ni-shu*

f. of *Idatum*, 68 : 7.

^{d}*Nin-IB-qar-ra-ad*
1. *mu*, 10 : 26.
2. f. of *Mannummeshuliṣur*, 14 : 24 (probably identical with the preceding).

^{d}*Nin-IB-ra-ḫi-im-ṣi-ri-im, -ṣi-ri, -zi-ri-im* (= *), *-ra-i-im-zi-ri-im* (= **)[1]
1. s. of *Nin-IB-mansi*, **40 : 28 | 52 : 25 | 64 : 2, 10 | 66 : 8 | 68 : 9.
2. *60 : 4 | 61 : 6 (probably identical with the preceding).

^{d}*Nin-IB-ri-im-ì-lí*
10 : 25.

^{d}*Nin-IB-*[. . . . .]
f. of *Ili-ippalza*, 31 : 20.

^{d}*Ninni-ma-an-sì*
1. s. of *Ilushu-ibnishu*, 67 : 20.
2. f. of *Enlil-lushag, Nannar-ara-mungen, Ur-Du-azagga* and *Ur-DUN.PAea*, 26, IV : 13.
3. *dub-sar*, 39*b* : 23.

† *Ni-shi-ni-shu*
1. *SAL + ISHIB ^{d}NinIB*, d. of *Abiliatum*, 31 : 18.
2. *SAL + ISHIB ^{d}NinIB*, d. of *Nur-kabta*, 31 : 4, 6, 12.

Nu-úr-^{d}A-ba
dub-sar, 12 : 35.

Nu-ra-tum
1. f. of *Sin-eribam*, 5 : 27.
2. *shutug ^{d}Nin-lil-lá*, 42 : 18.

N[u-ú]r-i-di, Nu-ri-di (= *)
f. of *Shunuma-ilu*, 16 : 13 | *25 : 35.

Nu-úr-^{d}Kab-ta
1. f. of *Nish-inishu*, 31 : 5 (S), probably identical with *Nu-úr-^{d}Kab-ta dub-sar*, 31 : 22.
2. f. of *Sin-ikisham*, 45 : 20.
3. 17 : 4.

Nu-úr-^{d}Nin-shaḫ
1. *ukush*, 58 : 22.
2. f. of *Ibi-NinIB* (or *Ninshaḫ*), 15 : 6.

Nu-úr-^{d}Shamash
1. s. of *Namrum-ili*, 62 : 22.
2. *bur-gul*, 28 : 35.

Nu-rum-li-ṣi
s. of *Warazunu*, b. of *Sin-ishmeani, Kumbulum* and *Kirû-gamil*, 14 : 29.

^{d}*Nusku-ni-shu*
1. s. of *Adda-dugga*, 28 : 31 | 40 : 25.
2. s. of *NinIB-mushallim*, 43 : 3, 6, 7.
3. 25 : 13.

^{d}*Nusku-tum*
s. of *Damqum*, 49 : 48.

P*a-ḫa-ḫu-um*
*f. of *Nannar-meDU*, 5 : 21.

Q*át-^{d}En-lil* and all names beginning with *SHU* (possible reading *qat-*) see under *Gimil-*.

R*i-ba-tum*
25 : 5.

Ri-im-Ishtar
1. s. of *Lugal-azida*, b. of *NinIB-nirgal*, 44 : 12, S.
2. s. of *Enlil-mudammiq* and [. . . . .], 47 : 16 | 58 : 18.
3. 19 : 9.

Ri-ish-É-a
f. of *Ali-ilum*, 67 : 21.

† *Ru-ba-tum*
*w. of *Ḫupatum*, m. of *Awirtum*, 4 : 3.

^{d}**S***a-dara-nun-*[. . . . .]*-zi*
slave, 50 : 3.

Sag-nin-bi-zu
s. of *Ili-awili*, 49 : 11, 20, 39.

Sa-al-lu-u
43 : 5.

(^{d})*Sa-am-su-i-lu-na* (with determinative for gods, 31 : 24 | 32 : 33) king, in the dates of 12–52, 54–58, 60.

^{d}*Sin-a-bu-shu*
s. of *Nannar-luti*, 42 : 1, 8, 11.

^{a}*Sin-a-ḫa-am-i-din-nam* (Sin has given me a brother)
s. of *Sin-magir*, 62 : 21.

^{d}*Sin-a-ḫu-um, Sin-* (= *)
1. s. of *Imgurrum*, b. of *Sin-eribam*, *48 : 38.
2. s. of *Mar-irṣitim*, 64 : 23.

^{d}*Sin-be-el-ì-lí*
f. of *NinIB-gamil*, 12 : 28.

^{d}*Sin-e-ri-ba-am, Sin*(= *)*-e-ri-ba* (= **)
1. s. of *Enlil-nishu*, 12 : 5.
2. s. of *Imgurrum*, b. of *Šin-aḫum*, *48 : 39.
3. s. of *Nabi-Enlil*, 24 : 33.
*4. s. of *Nuratum*, 5 : 27.
5. f. of *Ea-muballiṭ*, 51 : 24 | **52 : 34 | **53 : 35.
6. f. of *Idin-Enlil nu-ésh*, 10 : 40 | 39 : 20 | 49 : 43.

[1] Notice the use of the *i* to denote the hiatus before a syllable beginning with *i*.

7. f. of *Kubutum lù-SHIM + GAR* ^{d}*En-lil-lá*, 52 : 16 | 53 : 28 | 54 : 28.
**8. *dub-sar*, 8 : 33.
9. *lul-gal*, 44 : 24 (omits *-ba-*).
10. *nu-ésh*, 43 : 27 | 44 : 19.

^{d}*Sin-erish*
1. s. of *Attâ*, 10 : 45.
2. s. of *Ḫupatum*, 10 : 42.

^{d}*Sin-ḫa-zi-ir*
dím, 68 : 5.

^{d}*Sin-i-din-na-am*
1. s. of *Nannar-zimu*, 10 : 39.
2. f. of *Enlil-lushag nu-ésh*, 39 : 5.
3. f. of *Ilima*, 49 : 46.
4. f. of *Ṣilli-Shamash*, 62 : 18.
5. *nu-ésh*, 26, III : 2.
6. 18 : 16.

^{d}*Sin-i-ki-sha-am*
s. of *Nur-Kabta*, 45 : 19.

^{d}*Sin-im-gur-ra-an-ni*, ^{d}*Sin-im-gur-an-ni* (= *), *Sin-* (= **)
1. s. of *Abaia*, 52 : 18 | **53 : 33 | 54 : 33.
2. *lù-SHIM + GAR*, s. of *Lu-Enlilla*, **48 : 37.
3. *dub-sar*, 11 : 28 | *42 : 19.

^{d}*Sin-ishmeani*
1. s. of *Ea-naṣir*, 66 : 17.
2. s. of *Enlil-mansi*, b. of *Ina-Ekur-rabi*, u. of *Igi-shag*, 43 : 17.
3. s. of *Warazunu*, b. of *Kumbulum*, *Nurum-liṣi* and *Kirû-gamil*, 14 : 2, 8, 11 (omits *a*), 16.

^{d}*Sin-i-tu-ra-am*
s. of *Dingir-sukkal*, b. of *Adda-dugga*, 59 : 3, 5.

^{d}*Sin-li-di-ish*
1. s. of *Azag-NinIB*, 12 : 7.
*2. s. of *Imgûa*, 9 : 16.
*3. s. of *I(nim)-Nannar* and *Shalurtum*, 5 : 1, 8, 15.
4. f. of *Ibi-Enlil*, 32 : 26 | 33 : 17 | 34 : 17.
5. f. of *Ibku-irṣitim*, 15 : 4.
6. f. of *Marut-Ishtar*, 57 : 42.

^{d}*Sin-li-ra-am*
f. of *Ibi-Ninshah*, 48 : 34.

^{d}*Sin-ma-gir*
1. s. of *Arad-Nannar*, 64 : 22.
2. f. of *Ibi-Enlil*, 28 : 33.
3. f. of *Ibkusha*, 35 : 17.
4. f. of *Idin-Ishtar*, 32 : 28.
5. f. of *Sin-aḫam-idinnam*, 62 : 21.
6. [^{d}*Sin-ma-gir shutug* ^{d}*Ni*[*n-lil-lá*], 47 : 11.
7. 18 : 3, 4.

^{d}*Sin-na-ap-she-ra-am*
s. of *Erishsumatum*, 62 : 13.

^{d}*Sin-na-tum*
f. of *Naramtum*, 48 : 2.

^{d}*Sin-ni-ia*
*f. of *Shat-Ishtar*, 6 : 26.

^{d}*Sin-pi-la-aḫ*
61 : 4, 5.

^{d}*Sin-pi-* ..... (see ^{d}*Sin-wa-du*)

^{d}*Sin-ri-me*[*-ni*]
f. of [.....], 47 : 18.

^{d}*Sin-su*(?)*-kar*(?)*-ri*
25 : 11.

^{d}*Sin-sha-mu-uḫ*
s. of *Enki-a-nirgal*, b. of *Ibgatum*, 23 : 30 | 62 : 17.

^{d}*Sin-wa-du*?(*-pi-dim*?, *-pi-la*[*h*]?)
*f. of *Lu-ShumeDU*, 5 : 24.

^{d}*Sin-*[.....]
s. of *Shumum-libshi*, 26, IV : 26.

Su-ḫu-un-tum
SAL-ISHIB ^{d}*Nin-IB*, d. of *Namram-sharar*, 45 : 6.

Ṣi-lì-Ishtar
**1. f. of *NinIB-gamil*, 8 : 29.
2. f. of *Ṣilli-NinIB*, 12 : 6.

Ṣi-lì-^{d}*Nin-IB*
1. s. of *E-luti*, 12 : 4.
2. s. of *Ṣilli-Ishtar*, 12 : 6.
3. f. of *Enlil-malik*, 40 : 23.
*4. *dub-sar*, 7 : 26.

Ṣi-lì-^{d}*Shamash*
1. s. of *Sin-idinnam*, 62 : 18.
2. f. of *Ellumûshu* and *Ili-idinnam*, 36 : 7, 8, 9, 21.
3. 18 : 6.

Sha-É-maḫ
f. of *Libit-Ishtar*, 37 : 20.

Sha-gí-ia
f. of *Ili-turam*, 12 : 31.

† *Sha-lu-ur-tum*
*w. of *I(nim)-Nannar*, m. of *Sin-lidish*, 5 : 2; w. of *I(nim)-Nannar*, m. (by adoption) of *Awirtum*, 4 : 4, 9, 14, 17, 21, 8.

Sha-lu-ru-um
*s. of *Warad-Ea*, 5 : 26.

^{d}*Shamash-a-bi*
f. of [.....]*-tum*, 15 : 13.

^{d}*Shamash* ^{d}*En-lil* (?)
f. of *Lu-EshumeDU*, 37 : 8.

^{d}*Shamash-er-ba-am*
uku-ush, s. of *Babbar-galzu*, 49 : 47.

^{d}Shamash-ma-gir
s. of *Babbar-galzu*, 26, IV : 22.
Shar-shar-^{d}Ishkur
bur-gul, 11 : 27.
Sha-ru-uḫ-^{d}[Sin]
f. of *Ibku-Ea*, 68 : 20.
† *Sha-at-Ishtar*
*d. of *Sinnia*, 6 : 26.
† *Sha-at-^{d}Shamash*
w. of *Ili-eribam*, 46 : 4, 8.
She-rum-i-li
1. f. of *Ili-ippalzam*, 62 : 24.
2. 18 : 21.
Shesh-kal-la
*f. of . . . . . , 4 : 31.
Shesh-ki
lul-la,[1] s. of *Adda-dugga*, b. of *I(nim)-Nannar*, 42 : 25.
SHESH-SHESH
*f. of *Aba-Enlil-dim*, 5 : 23.
Shu-ma-a-ḫu-um
f. of *Narubtum*, 31 : 17.
Shu-ma-ilum
f. of *Libit-Ishtar*, 40 : 9.
Shu-mu-um-li-ib-shi, *-lib-shi* (= *), *Shu-mu-lib-shi* (= **)
**1. s. of *Ḫabsi*, 8 : 31.
2. s. of *Nannar-mansi*, 49 : 7, 30, 35, 36, 40.
3. *nu-ésh*, s. of *NinIB-meDU*, 50 : 14.
4. s. of *Ur-Duazagga*, 37 : 2, 6, 14.
5. f. of *Sin-*[. . . . .], *26, IV : 26.
6. *lú-SHIM+GAR* (*^{d}En-lil*), 44 : 23 | 47 : 13 | **58 : 16.
7. . . . . , 50 : 12.
Shu-nu-ma-ilum
s. of *Nur-idi*, 16 : 13 | 24 : 35.

T*a-kum*
**f. of *Warad-Ishtar*, 8 : 22.
Ta-ri-bu-um
1. s. of *A-bi-ia-tum*, 32 : 27.
2. s. of *E-lu-ti* 12 : 25.
3. f. of *Abil-Martu*, 48 : 36.
4. f. of *Ibku-Ishtar*, 12 : 26.
5. f. of *Lushtamar*, 52 : 23 | 67 : 18.
6. slave, 23 : 17.
7. *mu*, 62 : 25.
8. *PA-é(?)-gi-a*, 16 : 16 | 24 : 32 | 30 : 2.
9. *shutug ^{d}Nin-lil-lá*, 30 : 3.
Ṭa-ab-ba-la-du, *Ṭâb-* (= *)
1. s. of *Etel-bî-Shamash*, 57 : 1, 12, 18.
2. f. of *Kishti-NinIB*, *65 : 4.
Ṭâb-wa-sha-ab-shu
ukush lugal, 23 : 32.

U-*ba-a-a*[2]
f. of *Mannia*, 12 : 32.
U-ba-a-a-tum[2]
s. of *Daqqum*, 23 : 27.
U-bar-ru-um, *u-bar-rum* (= *)
1. f. of *NinIB-mushtal*, 34 : 19.
2. *ukush*, *30 : 12.
U-bar-^{d}Shamash
18 : 19.
Ud-ul-lu, *ud-ul-lu-u* (= *)
f. of *Iballuṭ*, *52 : 19 | 53 : 30 | 54 : 30.
Ú-dú-dú
shutug ^{d}Nin-lil-lá, f. of *Ishkur-RUSHra* and *Ibgatum*, b. of *Ishkur-rabi*, u. of *Mar-irṣitim* and *Mutum-ilum*, 10 : 8, 30 | 14 : 27, L.E. | 30 : 17.
† *Um-mi-wa-qar-at*
w. of *NinIB-mansi*, 63 : 3.
U-ṣi-na-wi-ir (he went forth shining[3])
17 : 9.
Ur-^{d}Ba-u
f. of *Awilia bur-gul*, 10 : 48.
Ur-Dù-azag-ga
1. s. of *Ninni-mansi*, b. of *Enlil-lushag*, *Nannar-ara-mungen* and *Ur-DUN.PAea*, 26, III : 17, 25, 30, 35 | IV : 6, 8.
2. f. of *Damiq-ilishu*, 11 : 30.
*3. f. of *Enlil-mansi*, 6 : 9.
4. f. of *NinIB-gamil*, 30 : 11.
5. f. of *Shumum-libshi*, 37 : 2, 7.
6. b. of *Ali-waqrum*, 5 : 9.
7. 27 : 10.
Ur-^{d}DUN-PA-è-a
s. of *Ninni-mansi*, b. of *Enlil-lushag*, *Nannar-mungen* and *Ur-Duazagga*, 26, III : 18 | IV : 12, 8.

[1] If read correctly, this would prove the value *lul* for *LUL* = *zammeru*.

[2] *Ubaria(tum)* with *Verschleifung* of the *r* *Uba^{ii}a(tum)*; cf. *U-bar-(ri-)ia*; *U-ba-ia-tum*, *P. N.*

[3] *I.e.*, as new moon; cf. *namra-ṣit*.

Ur-^{d}En-nu-gi
(*)f. of *Aḫushunu*, 7 : 6, S. | 4 : 22; f. of *Ziatum*, 15 : 5; f. of *Ziatum* and *Nabi-Shamash*, 7 : 9.
Ur-^{d}Gú-lá
f. of *Damkum*, 62 : 15, 30.
Ur-Kingal, *Ur-kingal-a* (= *), *Ur-kingál-a* (= **)[1]
1. f. of *Abil-ilishu*, **49 : 4.
(*)2. *dub-sar*, **6 : 25 | 23 : 33 (the same person?).
3. *50 : 6.
Ur-^{d}Kú-sú-ga
nu-ésh, s. of *Idin-Enlil*, 49 : 44.
Ur-^{d}Na-nu-um
f. of *Urra-mudi*, 13 : 8.
Ur-^{d}Pa-BIL-sag-gâ[2]
adopted s. of *Naramtum* (or *Migir-Enlil*?), 23 : 21.
Ūr-ra-ba-ni
bur-gul, 57 : 27.
Ūr-ra-i-din-nam
uku-ush lugal, 62 : 16.
^{d}Ūr-ra-mu-di
s. of *Ur-Nanum*, 13 : 8.
Ur-^{d}Sa-dara-nun[ ]
s. of *Ilu*[*ni*], 59 : 17.
Ut-ta-gàl-lu-ḫe-ti
dub-sar, 13 : 14 | 26, IV : 25 | 49 : 50.
Ut-ta-gàl-lu-ma-an-sì
55 : 9.
Ut-ta-gàl-lu-me-DU
f. of *Ilushu-bani nu-ésh*, 39 : 4.

W*arad-Éa*
*f. of *Shalurum*, 5 : 26.
Warad-Ishtar
**s. of *Takum*, 8 : 22.
Warad-^{d}Sin
1. s. of *Atâ*, 32 : 29.
2. f. of *Awilia*, 57 : 1.
3. f. of *Beltani*, 31 : 7.
4. f. of *Ibgatum*, 13 : 12.
*5. *nu-gish-sar*, 8 : 34.
Wa-ra-zu-nu, *Wa-ra-az-zu-nu* (= *)
nagar, f. of *Sin-ishmeani nagar*, *Kumbulum*, *Nurum-liṣi* and *Kirû-gamil*, 10 : 27 | *14 : 3 | 14 : 28.
Wa-tar-^{d}Shamash
s. of *Enlil-lù-ti*, 57 : 26.

Z*a-ri-ia*(?)
f. of *Arad-Imin-bi*, 65 : 10.
Zi-ia-tum
(*)1. s. of *Ur-Ennugi*, 15 : 5; s. of *Ur-Ennugi*, b. of *Nabi-Shamash* and *Aḫashunu*, 7 : 8.
2. f. of *Enlil-malik* 65 : 7.
*3. f. of *Enlil-nishu* and *Betatum*, 6 : 5, 7, 8.
*4. f. of . . . . . , 4 : 30.
[. . . . .]-*a-a-ni*(?)
s. of . . . . . , 1 : 13.
[. . . . .]-*ḫi*, 1 : 10.
[. . . . .]-*na-shi*
s. of . . . . . , 1 : 12.
[. . . . .]-*tum*
s. of *Shamash-abi*, 6 : 13.
. . . . .]
f. of *Damu-shemi*, 5 : 22.
[. . . . .]. . . .-*tu-um*
f. of . . . . . , 4 : 32.
?-*ga-nu-u*[*m*?]
f. of *Ḫupatum*, 4 : 8.
^{d}-?-erish* (*urú*)
dumu-mésh —, 43 : 11.

II. Names of Persons from the Texts of the Appendix.

A-*bi-e-shu-u*'
king, in the dates of 91–97; 91 : 8, 18.
A-bil-i-lí-shu
75 : 3.
A-bil-^{d}S[*in*
king, 72 : S.
A-bi-lu-da-ri
lù-. . . . ., s. of *Ilushu-abushu*, 126 : 4.
A-bi-[. . . . .]
pa-te-si [. . . . .], 130 : 22.
A-bu-wa-qar
135 : 7.
A-di-an-ni-a
f. of *Sin-rabi*, 74 : 16.
A-ḫa-am-nir-shi
80 : 15.

[1] Written *gál*(Br. 961)-*ukkin*.

[2] Cf. ^{d}*Pa-BIL*(= *NE*)-*sag*, 22 : S., and Br. 12747; ^{d}*Pa-gish-BIL-sag*, Rsn., *Tel.*, 125, I : 15. A temple of ^{d}*Pa-gish-BIL*(*NE*)-*sag*, *ibid.*, 26, XIV : 20 in *Lagash*.

A-ḫa-a[*m-* . . . . . .]
f. of *Mad-gimil-Ninni*(?), 77 : 11, S.
A-ḫi-ia
s. of *Talaḫum*, 70 : 29.
A-ḫi-lu-m[*u-ur*]
f. of . . . . . *shu-ḫa*(?) *Sippar*^{ki}, 131 : 5.
A-ḫu-um-ki-nu-um
s. of *Sin-rimeni*, 72 : 16, S.
A-ḫu-um-wa-qar
f. of *Warad-Ishtar*, 88 : 5.
A-ḫu-shi-na
s. of *Ibiq-Shamash*, 88 : 8.
Am-mi-di-ta-na
king, in the dates of 98; 100–116.
Am-mi-za-du-ga
king, in the dates of 117–130.
A-na-tum
f. of *Eṭirum*, 138 : 5.
AN-[. . . . .]*-ki-e-el*[ ]
pa-te-si Ki-e-el^{ki}, 130 : 13.
Ar-di-ia
s. of *Bulu* . . . . . , 116 : 6.
A-wi-li-ia
77 : 15.
A-wi-il-^{d}*Sin*
1. s. of *Ilushu-ibnishu*, 91 : 4.
2. *mârat* — , 130 : 1.
A-wi-il-^{d}*Shamash*
s. of *Sin-imguranni*, b. of *Ishkur-sharrum* and *Ilushu-ibnishu*, 109 : 6, 13.

^{d}**B***abbar-lugal-an-ki-a*
134 : 4.
^{d}*Babbar-zi-mu*
s. of *Sin-idinnam*, 83 : 6, 7.
BÁ-sha-^{d}*Sak-kud*
f. of *Sin-bilaḫ*, 70 : 8.
Ba-at-ga-nu
pa-te-si [. . . . .], 130 : 18.
Be-la-nu-um
s. of *Sin-ma* . . . . , 85 : 27.
† *Be-li-su-nu*
d. of *Ziatum*, 75 : 5.
Be-el-shu-nu
15 : 11.
Be- . . .[. . . . .]
f. of *Warad-*[. . . . .], 120 : 8.
Bu-lu(?)-. . . . . .
f. of *Ardia*, 16 : 6.
^{d}*Bu-ni-ni-iq-bi*
f. of *Iluni* 78 : 2.

D*am-ki-i-li-shu*
(king), 114, 115 : 16 | 116 : 17; Vol. VI, Part 1, 86 : 18.

^{d}**E***n-lil-iz-zu*
pa-te-si ṢIR^{ki}, 130 : 12.
E-te-bu-um[1]
s. of *Ibalum*, 81 : 11.
E-til-bî-^{d}*Sin*
s. of *Sin-m*[*a* . . . . .], 115 : 4, L. E.
† *E-ṭi-ir-tum*
138 : 6.
E-ṭi-rum
1. s. of *Anatum*, 138 : 5.
2. *mârat* — , 138 : 3.
*É-*x[2]*-an-na-ma-an-sì*
72*a* : 17; *b*15; *c*.

G*imil*(or *Qât*)-^{d}*Nu*?[. . . . .] (*Gimil-an-nu-um*?)
pa-te-si Ká-gal-la^{ki}, 130 : 14.

Ḫ*a-ab-ba-*[*tum*?][3]
85 : 3.
Ḫa-ia-am-di-du-um (70 : 30, *-ki-du-um*)
s. of (omitted), 70 : 30, case, Lo. E.
Ḫa-am-mu-ra-bi
king, 70 : 24 and in the date of 71.
Ḫu-za-mi
138 : 18.

I*-ba-*(*zu*?)*-ni* (*lí*?)*-im* (gen. of *Ibanum*)
f. of *Etebum*, 81 : 12.
Ib-ga-tum
1. f. of *Ribatum*, 73 : 3; Vol. VI, Part 1, 30 : 2, 4 and often.
2. 66 : 2.

[1] To the *Verschleifung* of *l* compare *Etebî-Sin*, p. 00.

[2] 72*c* shows *BAD*, but 72*a* : 17, case, and 72*b* : 15 show more correct forms, the latter and 72 case *ASH* + inverted *ASH*, the former *ASH* + inverted and inclined *ASH*. It is one of the signs that have been confounded into the one sign *BAD*, but it can neither be identified with *R. E. C.* 11 nor 278. For x-*an-na* cf. perhaps Br. 1544 = *maliku*, but more likely *É*-x-*an-na* is "the house of the . . . . . of heaven."

[3] Cf. *Ḫa-ap-pa-tum*, *P.N.*

I-bi-^{d}En-lil
dub-sar, 131 : 6; Vol. VI, Part 1, 110 : 7 | 112 : 5, 15 | 115 : 4 | 118 : 3, 6; Berl. 1176 : 4 (= *K. B.*, VI, p. 44).
I(?)*-bi-ma-ma*
pa-te-si Ar-da-ma^{ki}, 130 : 16.
I-bi-^{d}Na-[*bi-um*]
dub-sar, 135 : S.
I-bi-^{d}Nin-BÚR(?)[1]
72*a* : 4 | *b*19.
I-bi-^{d}Nin-nam-?
78 : 12.
I-bi-^{d}Nin-shaḫ
88 : 9.
Ibiq[2]*-An-nu-ni-tum*
1. s. of [*Ib-ku*]*-sha*, 85 : 20.
2. s. of *Iluma-ilum*, 74 : 14.
Ibiq-^{d}Ishkur
f. of *Mar-Shamash*, 88 : 10.
Ibiq-Ishtar
s. of *Mar-irṣitim*, 85 : 24.
Ibiq-^{d}Mar-tu
marat —, 138 : 7.
I-bi-iq-^{d}Shamash
f. of *Aḫushina*, 88 : 8.
I-bi-iq-^{d}[. . . . . .]
dub-sar, warad ^{d}Na[*-bi-um*], 135 : S.
[*Ib-ku-*]*sha*
f. of *Ibiq-Annunitum*, 85 : 20.
Ib-ni-É-a
77 : 16.
Ib-ni-^{d}Marduk
s. of *Sin-bel-ili*, 80 : 5.
Ib-ni-^{d}Shamash
1. f. of *Kubburum*, 4 : 6.
2. f. of *Samû*, 73 : 17.
I-din-^{d}É-a
daianu, s. of *Ibni-Shamash*, b. of *Taribusha*, 115 : 3 | 116 : 3 | 119 : 3 | 120 : 5, 7 | 124 : 3, 4 | 126 : 3; Vol. VI, Part 1, 94 : 5, 6 | 95 : 4, 6.
I-din-ilum
f. of *Ki-i-ḫa-bil*, 85 : 28.
I-di-shum (abbreviated)[3]
f. of *Sin-ludlul*, 70 case: (25).
Ì-lí-ba-ash-ti
s. of *Nakimum*, 81 : 9.
Ì-lí-um-[*ma*]*-ti*
slave of *Shamash-muballiṭ*, 80 : 1.
† *Ilu-bi-sha*
d. of [. . . . .], 83 : 18.
Ilu-da-mi-iq
f. of *Ilushu-ibnishu*, 110, 3, 5.
Ilu-ma-ilum
f. of *Ibiq-Annunitum*, 74 : 14.
I-lu(?)*-ni*
s. of *Bunini-iqbi*, 78 : 1.
Ilu-ra-b[*i*]
f. of *Marduk-naṣir*, 85 : 26.
† $^{sa^{1}}$*Ilu-sha-ḫe-gal*
123 : 10.
Ilu-shu-a-bu-shu
f. of *Abi-ludari*, 126 : 5.
Ilu-shu-ba-ni
1. s. of *Ibi-NinBUR*, 72 : 3.
2. 72 : 19.
Ilu-shu-ib-ni
136 : L. E.
Ilu-shu-ib-ni-shu
1. s. of *Ilu-damiq*, 110 : 3, 5.
2. s. of *Sin-imguranni*, b. of *Ishkur-sharrum* and *Awil-Shamash*, 123 : 4.
3. *PA-PA*, 123 : 9, 12.
4. f. of *Awil-Sin*, 91 : 4.
5. 138 : 16.
Im-gur-^{d}Sin
1. 78 : 11.
2. 80 : 16.
† *In-na-ba-tum*
70 : 4.
^{d}Ishkur-i-din-nam
s. of [. . . . .], 83 : 17.
^{d}Ishkur-ni-shu
s. of *Minam-epush-ilum*, 66 : 11, case.

[1] Cf. *Nu-úr-^{d}Nin-BUR*(?), II, 28 : 24.

[2] It seems that *SIG* was always read *ibik*, and *ibku* only when followed by *ku*; cf. *Ibku*(*-ku*)*-Sin*, s. of *Lugal-^{d}Babbar*, *B. E.*, Series A, VI, 1, 58 : 23, and *Ib-ku-^{d}Sin*, s. of *Lugal-^{d}Babbar*, *ibid.*, 60 : 2; *Ibiq-Ishtar*, s. of *Ku-ta-tum*, M. 30 : 29, and *I-bi-iq-Ishtar mâr Ku-ta-tum*, case.

[3] Instead of *I-di-shum* the tablet gives the name *Shum-ma-^{d}Shamash*. Evidently both names are abbreviations of *Idi-shumma-Shamash* . . . . . "I know when *Shamash* . . . . . "

^{d}Ishkur-shar-ru'in
1. s. of *Sin-imguranni*, b. of *Ilushu-ibnishu* and *Awil-Shamash*, 123 : 6, 11, 14.
2. *pa-te-si* [. . . . . $^{-ki}$], 130 : 19.
3. 83 : 21.

Ish-me-^{d}Ishkur
77 : 17.

I-. . . . . ^{d}Shamash
f. of *Sin-idinnam* 74 : 15.

† **K**a*l-i-mi-za* (he holds(?) her right hand)
SAL + ISHIB ^{d}Shamash, d. of *Sin-ra'im-Urum*, si. of *Shamash-eribam*, *Sharrum-Ishkur* and *Shamash-idinnam*, 70 : 10, 14.

† *Ki-ish-tum*
qadishtum, d. of *Rish-Shamash*, 85 : 17.

Ku-ub-bu-rum
s. of *Ibni-Shamash* 124 : 6.

Lu*gal-[gir(?)]-ni-mu-un-gin* (he steadied the way of the king)[1]
king of *UD-*[. . . . .]^{ki}, 130 : 2.

Lù-^{d}Ishkur-ra
127 : 4.

Ma*-bu(?)-bu(?)*
f. of *Shamash-bani*, 89 : 7.

Ma-ad-gi-mil-be-el-ti (many is the benefaction of my mistress)
81 : 1.

Ma-ad-gi-mil-^{d}Ninni
s. of *Aḫam-. . . . . ; warad ^{d}Né-unu*[*-gal*], 77 : 11, 8.

Ma-ni-um
f. of *Taribatum*, 123 : 8.

† *Ma-an-na-tum* (on unpublished texts also *Ma-na-tum*)
(*SAL + ISHIB ^{d}Shamash*, d. of *Iasi-ilu*), 72 : 2.

Ma-an-nu-um-ki-ma-^{d}Ishkur
s. of *Warad-Martu*, 77 : 13.

^{d}Marduk-mu-sha-lim
s. of *Ibi-Ninshaḫ*, 88 : 9.

^{d}Marduk-naṣir
s. of *Ilu-ra*[*bi*], 85 : 26.

^{d}Marduk-nū[*shu*]
s. of *Martu-kur-*[. . . . .]; [*wara*]*d A-bil-^{d}S*[*in*], 72 : 8.

^{d}Marduk-qar-ra-ad
s. of *Mar-irṣitim*, 88 : 7.

Mâr-ir-ṣi-tim, Mâr-irṣitim (= *)
1. s. of *Nur-Iḫara*, *83 : 8.
2. f. of *Ibiq-Ishtar*, 85 : 24.
3. f. of *Marduk-qarrad*, 88 : 7.
4. *pa-te-si*, 89 : 8.

Mâr-^{d}Shamash
s. of *Ibiq-Ishkur*, 88 : 10.

^{d}Mar-tu-kur[. . . . .]
f. of *Marduk-nīshu*, 72 : 8.

^{d}Mar-tu-[. . . . .]
f. of *Warad-Martu*, 85 : 23.

Ma-shum
138 : 14.

Mi-gir-^{d}En-lil
pa-te-si Al-ḫa-lim^{ki}, 130 : 11.

Mi(?)*-lik-^{d}Shamash* (perh. *Nu-ur-*)
72 : 20.

†(?) *Mu-ul-lu-uk-tum* (gen. *Mulluktim*, *P. N.*)
85 : 2.

^{d}[**N**a]*-bi-um-*[. . . . .]
s. of *Warad-ilishu*, 88 : 4.

Nab-she-me-a[2]
s. of [. . . . .], 83 : 16, 19.

Na-ki-mi-im (gen.; cf. *Nakimum*, *P. N.*)
81 : 10.

† *Na-wi-ir-tum*
75 : 4.

Ni-id-nu-um
72 : 18.

Ni-di-it-[*um*]
s. of *Sin-ibni*, 85 : 25.

Ni-. . . . . .
f. of *Sin-mu?. . . . . .*, 110 : 7.

Nu-úr-^{d}Ish-ḫa-ra
83 : 8.

Nu-úr-shu-e-li
pa-te-si A-. . . . .[. . . . . $^{-ki}$], 130 : 17.

Pa*-ak-na-na*[ ][3]
f. of *Shat-Aia*, 81 : 14.

Pir-ḫu-um
ra-bi-a-nu, 85 : 21.

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[1] Cf. *Nannar-ara-mungen* and *gir-gin-na = sha tal-lak-ta-shu sha-qa-at*, Del., *H.-W.*, p. 69*b*.

[2] *Nab = AN.AN*; cf. *Nab-she-me-a* at the time of *Sin-gamil* of *Uruk*. *NAB* is identified with *Enlil*, but a reading *Enlil* (or *Bêl*) for *NAB* is not possible.

[3] Cf. *Paknanum*, *P. N.*

† **Ri**-*ba-tum*
SAL + ISHIB ^{d}*Shamash*, d. of *Ibgatum*, 73 : 2; Vol. VI, Part 1, 30 : 1, 3, etc.

Ri-ish-^{d}*Marduk*
91 : 14.

Ri-ish-^{d}*Shamash*
f. of *Kishtum* 85 : 18.

Sa-*al-lu-ḫi* (gen.)
marat —, 138 : 2, 5.

Sa-am-su-di-ta-na
king, in the dates of 131 and 132.

Sa-am-su-i-lu-na
king, in the dates of 77, 83 and 85–90 | 83 : 5 | 113 : 3.

Sa-mu-u(?)
s. of *Ibni-Shamash*, 73 : 16.

Sa-ni-iq-bi-^{d}*Shamash*[1]
138 : 15.

^{d}*Sin-a-bu-shu*
dub-sar, 78 : 13.

^{d}*Sin-a-sha-ri-id*
f. of ^{d}*Sin-i-din-nam*, 91 : 3.

Si-na-tum
138 : 12.

^{d}*Sin-be-el-ì-li*
f. of *Ibni-Marduk*, 80 : 6.

^{d}*Sin-bi-la-aḫ*
dam-qar, s. of *BAsha-Sakkud*, 70 : 8.

Sin-e-ri-ba-am
s. of *Sin-ikisham*, 73 : 14, L. E.

Sin-ib-ni
f. of *Nidittum*, 85 : 55.

^{d}*Sin-i-din-nam*
1. s. of *I*[illegible] *-Shamash*, 74 : 15.
2. s. of *Sin-asharid*, 91 : 3.
3. (s. of *Sin-eribam*), 105 : 1.
4. s. of [. . . . .], 115 : 12.
5. f. of *Babbar-zimu*, 83 : 6, 7.
6. f. of *Warad-Sin*, 124 : 14.

^{d}*Sin-i-ki-sha-am*, *Sin-* (= *)
1. f. of *Sin-eribam*, *73 : 15.
2. f. of *Sin-ra'im-Urum*, gf. of *Shamash-eribam*, etc., 70 : 8.

^{d}*Sin-im-gur-an-*[*ni*]
f. of *Ilushu-ibnishu*, *Ishkur-sharrum* and *Awil-Shamash*, 123 : 4, 6, 14.

Sin-li-ra-am
f. of *Urra-gamil*, 73 : 13.

Sin-lu-ud-lu-ul
s. of *Idishum* (*Shumma-Shamash*), 70 : 26.

^{d}*Sin-ma-gir*
80 : 4.

Sin-ma-[. . . . .]
f. of *Belanum*, 85 : 27.

^{d}*Sin-ma-*. . . . . [ ]
f. of *Sin-naṣir*, 85 : 22.

^{d}*Sin-m*[*a-*. . . . .]
f. of *Etil-bî-Sin*, 115 : 15.

^{d}*Sin-mu*(?)-[. . . . .]
s. of *Ni*. . . . . , 110 : 7.

Sin-[. . . . .]
s. of *Ib-*[. . . . .], 89 : 4.

Sin-[. . . . .]
89 : 5.

^{d}*Si*[*n*. . . . .]
f. of *Warad-Sin*, 110 · 16.

^{d}*Sin*[*-ish-me-*]*-a-ni*
PA-é, 131 : 11.

^{d}*Shamash-ba-ni*
s. of *Mabubu*?, 89 : 7.

^{d}*Shamash-e-ri-ba-am*
1. s. of *Sin-ra'im-Urum*, b. of *Sharrum-Ishkur*, etc., 70 : 13.
2. 81 : 3.

^{d}*Shamash-ga-mil*
73 : 1.

^{d}*Shamash-i-din-nam*
s. of *Sin-ra'im-Urum*, b. of *Sin-eribam*, etc., 70 : 17.

^{d}*Shamash-ma-ti*
f. of *Taribatum*, 73 : 11.

^{d}*Shamash-mu-ba-lí-iṭ*, *-mu-ba-al-li-it* (= *)
1. f. of *Ubar-Shamash*, 70 : 27.
2. owner of *Iliummati*, *80 : 3.

^{d}*Shamash-na-ṣi-ir*
1. *PA-dam-kar*, 91 : 20.
2. 83 : 22.

^{d}*Shamash-nu-úr-ma-tim*
80 : 17

Shar-rum-^{d}*Ishkur*
s. of *Sin-ra'im-Urum*, b. of *Sin-eribam*, etc., 70 : 16.

† *Sha-at-*^{d}*A-a*
d. of *Paknana* [ ], 81 : 13.

[1] Cf. *Za-ni-iq-bi-*^{d}*Shamash*, etc., *P. N.*

Shesh-ni-pâ(d)
dub-sar, 70 : 31.
Shu-mi-ir-ṣi-tim, *-irṣitim* (= *)
73 : 4, *L. E.
Shum-ma-^{d}Shamash (= *Idi-shum*)
f. of *Sin-ludlul*, variant of case to 70 : 25.
[*Shu*]*-mu-um-li-ib-shi*, *Shu-mu-li-ib-shi* (= *)
1. *shangû*, 126 : 8.
2. *123 : U. E.
Shu-mu-um-li-ṣi
dub-sar, 116 : 14 | 124 : 15; *dumu-gish-dub-ba-a*, 126 : 9; *Shu-mu-um-*[. . . . .], 120 : 13.

T*a*(?)*-im-shu-nu* [ ]
[*pa-te-si* . . . . . ^{ki}], 130 : 21.
Ta-la-ḫu-um
f. of *Aḫia* 80 : 29.
Ta-ri-ba-a-tum (cf. the following name)
83 : 23.
Ta-ri-ba-tum, gen. *Ta-ri-ba-tim*[1]
1. s. of *Manium*, 23 : 8.
2. s. of *Shamash-mati*, 73 : 10, L. E.
3. 81 : 2.
Ta-ri-bu-um
77 : 12.
Ta-ri-bu-sha
s. of *Ibni-Shamash*, b. of *Idin-Ea daianum*, 119 : 4, L. E.

Ú*-bar-^{d}Shamash*
s. of *Shamash-muballiṭ*, 70 : 27.
Ūr-ra-ga-mil
s. of *Sin-liram*, 73 : 12, L. E.
Ūr-ra-ia
s. of *Warad-Kubi*, 70 : 28.
U-tul-Ishtar
dub-sar, 120 : 4; Vol. VI, Part1, 93 : 4 | 94 : 4 | 95 : 3 | *C. T.*, VI, 35 : 5 | 37 : 2 | VIII, 11 : 4 | 36 : 5.

W*arad-ì-lí-shu*
1. f. of *Nabium-*[. . . . .], 88 : 4.
2. f. of *Warad-Marduk*, 116 : 5.
3. 138 : 17.
Warad-Ishtar
s. of *Aḫum-waqar*, 88 : 5, L. E.
Warad-Ku-bi
f. of *Urraia*, 70 : 28.
Warad-^{d}Marduk(?) . . . . . .
s. of *Warad-ilishu*, 116 : 4, L. E.
Warad-^{d}Mar-tu
1. s. of *Martu-*[. . . . .], 85 : 23.
2. f. of *Mannum-kima-Ishkur*, 77 : 14.
3. 47 : 5.
4. 83 : 20, 24.
Warad-^{d}Sin
s. of *Sin-idinnam*, 110 : 16 | 116 : 12 | 124 : 14; Vol. VI, Part 1, 86 : 12 | 101 : 34; *M.*, 74 : 28; *C. T.*, VIII, 2*a* : 10.
Warad-^{d}[. . . . .]
s. of *Be-*. . . . . , 120 : 8.

Z*i-ia-tum*
f. of *Belisunu*, 75 : 6.
Zu-ḫu-tum
85 : 5.
Zu-mur(?)*-ta-nu*[ ]
[*pa-te-si* . . . . . ^{ki}], 130 : 20.
[. . . . .]*-e-ri-ba*[ ], 119 : 12.
[. . . . .]-^{d}*Marduk*, 123 : 16.
[. . . . .]-^{d}*Mar-tu*, 89 : 3
[*I-bi*?]-^{d}*Mar-tu*, 123 : 15.
[. . . . .]*-sha*
f. of *Ibiq-Annunitum*, 85 : 20.
[. . . . .]-^{d}*Shamash*, 89 : 9.

[1] *Ish* erasure.

IX.

TABLE OF CONTENTS AND DESCRIPTION OF OBJECTS.

Abbreviations.

B. E. F., Collection acquired and presented by the Babylonian Exploration Fund of Philadelphia; **C. B. M.,** Catalogue of the Babylonian Museum of the University of Pennsylvania and *Musée Impérial Ottoman,* prepared by H. V. Hilprecht; **Exp.,** Expedition; **H. V. H.,** Collection presented by Prof. H. V. Hilprecht; **Inscr.,** Inscription; **J. D. P.,** Collection presented by Prof. J. D. Prince of Columbia University, New York; **J. S.,** Joseph Shemtob Collection; **Kh.,** First Khabaza Collection; **Kh².,** Second Khabaza Collection; **li.,** lines; **L. E.,** Left Edge; **Lo. E.,** Lower Edge; **M. I. O.,** Babylonian Collection of the *Musée Impérial Ottoman,* Constantinople; **Ni.,** Nippur; **O.,** Obverse; **R.,** Reverse; **U. E.,** Upper Edge; **Yo.** = Yokha.

Names of rulers abbreviated: **Ad.,** *Ammi-ditana*; **Ae.,** *Abi-eshuḫ*; **Az.,** *Ammi-zaduga*; **H.,** *Ḫammu-rabi*; **Ii.,** *Ilima-ilum*; **R.-S.,** *Rim-Sin*; **Sd.,** *Samsu-ditana*; **Si.,** *Samsu-iluna*; **W.-S.,** *Warad-Sin.*

Measurements are given in centimetres, length (height) × width × thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

1. Autograph Reproductions.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
1	1	W.-S.	?	?	—	Ni.	B.E.F.	11499	Fragment. Lower part of tablet wanting. Unbaked. 5 × 5 × 2.6. Inscr. 8 (+ x) (O.) + (x +) 5 (R.) = 13 (+ x) li. Partly effaced seal impressions. II Exp.
2	1	W.-S.	?	11	2	Ni.	B.E.F.	11237	Two pieces of the same size glued together. Some small parts scraped and chipped off. Unbaked. 5.7 × 4.4 × 2.2. Inscr. 8 (O.) + 5 (R.) + 2 (U. E.) = 15 li. I Exp.
3	1	—	?	(6)	(16)	Ni.	H.V.H.	10166	O. damaged. Unbaked. 3.9 × 2.9 × 1.6. Inscr. 8 (O.) + 2 (R.) = 10 li. III Exp.
4	2	R.-S.	?	6	—	Ni.	B.E.F.	11152	R. partly destroyed. Small pieces chipped off. Unbaked. 8.9 × 5.1 × 2.5. Inscr. 17 (O.) + 18 (R.) + 1 (U. E.) = 36 li. Seal impressions. I Exp.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
5	2	R.-S.	?	1	—	Ni.	B.E.F.	10882	Effaced and pieces chipped off especially on O. Unbaked. 10.6 × 5.3 × 2.7. Inscr. 14 (O.) + 15 (R.) + 1 (U. E.) = 30 li. Seal impressions. I Exp.
6	3	R.-S.	11[1]	4	—	Ni.	B.E.F.	9045	Well preserved. Partially baked. Blackish. 8.4 × 5.3 × 3. Inscr. 16 (O.) + 16 (R.) = 32 li. Seal impressions. Reported to have come from Yokha. II Exp.
7	3	R.-S.	18[1]	9	—	Ni.	B.E.F.	11980	Some few particles of R. chipped off, otherwise well preserved. Baked. Reddish brown. 7.3 × 4.8 × 2.9. Inscr. 15 (O.) + 14 (R.) = 29 li. Seal impressions. II Exp.
8	4	R.-S.	22[1]	5	—	Yo.	B.E.F.	9183	Few particles of U. and Lo. Es. chipped off, otherwise well preserved. Slightly baked. Blackish. 8.8 × 4.8 × 2.5. Inscr. 15 (O.) + 20 (R.) + 3 (U. E.) = 38 li. Seal impressions. II Exp.
9	4	R.-S.	25[1]	1	—	Yo.	B.E.F.	11640	Well preserved. Baked. Brown. 8.1 × 5.2 × 2.7. Inscr. 12 (O.) + 9 (R.) = 21 li. Not sealed. Case: Fragmentary. 9.3 × 6.5 × 4. Seal impressions. Reported to have come from Nippur. II Exp.
10	5	H	33	10	—	Ni.	B.E.F	3425	Well preserved. Brown. Baked. 10, 35 × 5, 3 × 3. Inscr. 22 (O.) + 26 (R.) + 3 (U. E.) = 51 li. Seal impressions. I Exp.
11	6	H.	35	9	—	Ni.	M.I.O.	1916	Part of O. chipped off. Unbaked. 7.7 × 4.7 × 2.5. Inscr. 14 (O.) + 16 (R.) + 2 (U. E.) = 32 li. Seal impressions.
12*a*	6	H.	35	11	—	Ni.	M.I.O.	1994	Grayish brown. Unbaked. Inscr. 19 (O.) + 19 (R.) + 1 (U. E.) = 39 li. Seal impressions.
12*b*	7	H.	35	11	—				Case of the preceding, fragmentary.
13	7	H.	35	11	—	Ni.	B.E.F.	3384	Several portions of O. and U. E. glued on. Unbaked. 3.9 × 2.7 × 1.7. Inscr. 8 (O.) + 2 (Lo.

[1] After the capture of *Isin*.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
									E.) + 8 (R.) = 18 li. Seal impressions. II Exp.
14	7	H.	38*a*	11	—	Ni.	B.E.F.	3426	U. E. broken. Brown. Baked. 7.2 × 4.5 × 2.6. Inscr. 15 (O.) + 17 (R.) + 3 (U. E.) + 2 (Lo. E.) + 1 (L. E.) = 36 li. Seal impressions. I Exp.
15	8	H	38*b*	12	16	Ni.	M.I.O.	439	Scratched and partly effaced. Unbaked. 5.6 × 3.9 × 2.1. Inscr. 10 (O.) + 9 (R.) = 19 li. Seal impressions faint.
16	8	H.	39	6	—	Ni. (?)	B.E.F.	3803	Considerable portions of R. wanting. Baked. Light brown and blackish. 7.4 × 5 × 2.7. Inscr. 10 (O.) + 10 (R.) = 20 li. Seal impressions without name. I Exp.
17	8	H.	?	11	—	Ni.	M.I.O.	1845	Well preserved. Baked. Yellowish brown and dark brown. 4.4 × 3.3 × 2.15. Inscr. 8 (O.) + 6 (R.) = 14 li. Seal impressions.
18	9	H.	41	7	—	Ni.	M.I.O.	1998	Tablet well preserved. Unbaked. 8.9 × 4.7 × 3. Inscr. 12 (O.) + 14 (R.) = 26 li. Seal impressions. Case: Fragments glued together. 9.2 × 5.95 × 4.2. Inscr. 14 (O.) + 13 (R.) = 27 li.
19	9	H.	—	6	14	Ni.	B.E.F.	11715	U. E. with adjoining part of O. and lower L. E. broken. Unbaked. 4.4 × 3.8 × 1.9. Inscr. 8 (O. and Lo. E.) + 5 (+ x) (R.) = 13 (+ x) li. II Exp.
20	10	Si.	1	7	20	Ni.	B.E.F.	11596	Partly effaced,small pieces chipped off. Unbaked. 3.4 × 3 × 1.9. Inscr. 6 (O.) + 5 (R.) + 2 (U. E.) = 13 li. II Exp.
21	10	Si.	4	6	22	Ni.	M.I.O.	1846	Well preserved. Baked. Brown. 4.8 × 3.4 × 1.9. Inscr. 8 (O.) + 6 (R.) = 14 li. Seal impressions with picture.
22	11	Si.	4	7	?	Ni.	M.I.O.	1918	Lo. E. broken. Unbaked. Inscr. 10 (O.) + 8 (R.) = 18 li. Seal impressions.
23	11	Si.	4	10	21	Ni.	M.I.O.	1917	Lo. E. wanting. Baked. Red-

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
									dish brown. Darker spots. 10.4 × 5.9 × 3. Inscr. 18 (O.) + 20 (R.) = 38 li. Seal impressions.
24	12	Si.	4	11	—	Ni.	B.E.F.	10891	Well preserved. Baked. Whitish yellow. 10.3 × 5.1 × 2.9. Inscr. 17 (O.) + 2 (Lo. E.) + 19 (R.) + 2 (U. E.) = 40 li. Seal impressions. I Exp.
25	14	Si.	4	12	—	Ni.	M.I.O.	1842	Well preserved. Baked. Brown and blackish. 4.75 × 3.5 × 2.2. Rough script. Inscr. 7 (O.) + 8 (R.) + 2 (U. E. = 17 li.). Seal impressions without inscription.
26	13	Si.	6	6	14	Ni.	M.I.O.	45	Fragment. Unbaked. 17 (+ x) × 8.5 × 4.35. Inscr. 36 (+ x) (O. Col. I) + 22 (+ x) (O. Col. II) + 36 (+ x) (R. Col. III) + 31 (+ x) (R. Col. IV). Seal impressions.
27	14	Si.	7	12	—	Ni.	M.I.O.	1848	Well preserved. Baked. Light brown. 3.5 × 2.7 × 1.6. Inscr. 7 (O.) × 7 (R.) = 14 li. Seal impressions.
28	15	Si.	8	3	—	Ni.	B.E.F.	11173	U. E. damaged. Unbaked. 10.4 × 5.5 × 3.1. Inscr. 19 (O.) + 18 (R.) = 37 li. Seal impressions. I Exp.
29	16	Si.	11	3	—	Ni.	B.E.F.	10890	Part of Lo. E. wanting. Baked. Whitish yellow. 7.4 × 4.7 × 2.6. Inscr. 11 (O.) + 10 (R.) = 21 li. Seal impressions. I Exp.
30	16	Si.	11	4	—	Ni.	B.E.F.	10883	Well preserved. Baked. Reddish brown. Somewhat irregular shape. 8.8 × 4.9 × 2.5. Inscr. 17 (O.) + 12 (R.) = 29 li. Seal impressions. I Exp.
31	17	Si.	11			Ni.	M.I.O.	1492	Considerable portions broken. Unbaked. 11 (O.) + 15 (R. and U. E.) = 26 li. Seal impressions. Case: Broken pieces glued together. 13 (O.) + 13 (+x) (R.) = 26 (+ x)li. = C.B.M., Cast 9764.
32	17	Si.	11	7	17	Ni.	B.E.F.	9182	O. considerably broken. Unbaked.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
									10.5 × 5.6 × 3.2. Inscr. 22 (O.) + 14 (R.) = 36 li. Seal impressions. II Exp.
33	18	Si.	11	8	9	Ni.	B.E F.	7002	Small portions of U. E. chipped off, otherwise well preserved. Slightly baked. Blackish brown. 7.5 × 4.7 × 2.7. Inscr. 13 (O.) + 13 (R.) = 26 li. Seal impressions. II Exp.
									Case: Broken pieces joined together. 8.4 (+ x) × 5.7 × 4. Inscr. 15 (O.) + 11 (R.) = 26 li. Seal impressions. II Exp.
34	18	Si.	11	8	21	Ni.	B.E.F.	11558	Small pieces chipped off, otherwise well preserved. Slightly baked? Dark brownish gray. 8.1 × 5.15 × 2.75. Inscr. 14 (O.) + 10 (R.) = 24 li. Seal impressions. II Exp.
									Case of the preceding: Pieces glued together. 9.4 × 6.2 × 4.1. Inscr. 15 (O.) + 10 (R.) = 15 li. Seal impressions. II Exp.
35	19	Si.	11	9	5	Ni.	B.E.F.	11660	R. E. damaged, otherwise well preserved. Slightly baked. Dark brownish gray. 7 × 4.4 × 3.15. Inscr. 14 (O.) + 11 (R.) = 25 li. Seal impressions. II Exp.
								11562	Case of the preceding: Pieces joined together. 8.8 × 5.95 × 4.6. Inscr. 13 (O.) + 12 (R.) = 25 li. Seal impressions. II Exp.
36	19	Si.	11	9	28	Ni.	M.I.O.	1999	Small parts of tablet chipped off. Unbaked. Inscr. 14 (O.) + 13 (R.) = 27 li. Seal impressions.
									Case: Fragments joined together.
37	20	Si.	11	11	6	Ni.	M.I.O.	1920	Upper part broken. Unbaked. Inscr. (x +) 10 (O.) + 13 (R.) + 1 (+ x) U. E. = 24 (+ x) li. Seal impressions.
									Case: Fragments, wrongly joined together.
38	21	Si.	12	4	6	Ni.	B.E.F.	10889	Fragmentary. Unbaked. 8.5 × 5.4 × 2.9. Inscr. 13 (O.) + 1

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
									(Lo. E.) + 11 (R.) + 2 (U. E.) = 27 li. Seal impressions. I Exp.
39	22	Si	12	5	15	Ni.	B.E.F.	11565	Some parts of O. chipped off, somewhat pressed, otherwise well preserved. Baked. Reddish brown. 7.4 × 4.6 × 2.6. Inscr. 12 (O.) + 13 (R.) + 3 (U. E.) = 28 li. Seal impressions. II Exp. Case: Fragments 7.2 × 4.8 × 0.7. Inscr. 11 (O.) + 2 (+ x) (R.) = 13 (+ x) li.
40	23	Si.	13	1	28	Ni.	B.E.F.	7018	Some small pieces chipped off, otherwise well preserved. Slightly baked. Dark brownish gray. 11.75 × 6.3 × 3.45. Inscr. 17 (O.) + 18 (R.) = 35 li. Seal impressions. II Exp.
41	24	Si.	13	3	25	Ni.	M.I.O.	2003	U. and Lo. E. wanting. Unbaked. Inscr. (x +) 15 (O.) + 12 (R.) = 27 (+ x) li. Seal impressions.
42	24	Si.	13	12	—	Ni.	B.E.F.	6055	Slightly pressed, otherwise well preserved. Unbaked. 5.9 × 3.95 × 2.4. Inscr. 9 (O.) + 10 (R.) + 3 (U. E.) + 1 (L. E.) = 23 li. Faint seal impressions. I Exp.
43	25	Si.	13	12	—	Ni.	B.E.F.	7016	Left edge of O. pressed or scratched, otherwise well preserved. Slightly baked. Blackish brown. 11.55 × 5.9 × 3.8. Inscr. 20 (O.) + 2 (Lo. E.) + 17 (R.) = 39 li. Seal impressions. II Exp.
44	26	Si.	14	11	—	Ni.	B.E.F.	3430	Well preserved. Slightly baked. Blackish gray. 9.35 × 4.8 × 3. Inscr. 12 (O.) + 15 (R.) + 2 (U. E.) = 29 li. Seal impressions. II Exp.
45	27	Si.	14	12	—	Ni.	M.I.O.	2001	Some small pieces chipped off, otherwise well preserved. Unbaked. Inscr. 13 (O.) + 13 (R.) + 2 (U. E.) = 28 li. Seal impressions. Case: Fragmentary.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
46	27	Si.	15	2	1	Ni.	M.I.O.	1996?	Single case. Fragments joined together. Unbaked. 7.9 × 4.4 × 2.75. Inscr. 13 (O.) li. Seal impressions.
47	28	Si.	17	11	—	Ni.	B.E.F.	9047	Fragment. Slightly baked, blackish brown. 8.2 × 5.7 × 2.8. Inscr. 14 (O.) + 11 (R.) + 1 (L. E.) = 26 li. Seal impressions. Reported to have come from Yokha. II Exp.
48	29	Si.	18	4	1	Ni.	M.I.O.	1919	Two pieces of O. chipped off, otherwise well preserved. Baked. Brown and black. 13.5 × 6.3 × 3.3. Inscr. 24 (O.) + 24 (R.) + 1 (U. E.) = 49 li. Seal impressions.
49	30	Si.	19	6	27	Ni.	M.I.O.	182 (Scheil 183)	Well preserved. Unbaked. Inscr. 25 (O.) + 3 (Lo. E.) + 25 (R.) + 2 (U. E.) = 55 li. Seal impressions.
	31								Case of the preceding: Fragmentary. Inscr. 6 (+ x) (O.) li. Seal impressions all over the case.
50	31	Si.	19	9	20	Ni.	M.I.O.	1915	Upper left corner wanting. Baked. Brown. 8.6 × 4.8 × 2.65. Inscr. 11 (O.) + 11 (R.) = 22 li. Seal impressions (in Sippar fashion).
51	31	Si.	20	3	21	Ni.	M.I.O.	1847	Somewhat effaced. Unbaked. 5.35 × 3.85 × 1.9. Inscr. 9 (O.) + 1 (Lo. E.) + 7 (R.) = 17 li. Seal impressions with picture.
52	32	Si.	20	13	18	Ni.	B.E.F.	12698 + 10887	Two fragments. The smaller one (12698) unbaked; the other one baked, yellowish. (x +) 11 × 7.7 × 3.45. Inscr. (x +) 15 (O.) + 13 (+ x) (R.) = 28 (+ x) li. II Exp. (12698) and I Exp. (10887).
53	33	Si.	20	13	25	Ni.	B.E.F.	10886	Duplicate of the preceding. Well preserved. Yellowish, red burnt spot on Lo. E. and R. Baked. 10.6 × 6.5 × 3.2. Inscr. 19 (O.) + 20 (R.) + 1 (U. E.) = 40 li. I Exp.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
54	34	Si.	—	—	—	Ni.	B.E.F.	10892	Duplicate of 52 and 53. Well preserved. Yellowish. Baked. 11.95 × 6.85 × 3. Inscr. 17 (O.) + 18 (R.) + 2 (U. E.) = 37 li. I Exp.
55	35	Si.	21	—	—	Ni.	M.I.O.	1849	Part of upper right corner wanting. Baked. Reddish brown, small black spots. 3.7 × 3.7 × 1.8. Inscr. 7 (O.) + 2 (Lo. E.) + 5 (R.) + 3 (U. E.) = 17 li. No seal impression.
56	35	Si.	22	3	1	Ni?	M.I.O.	1905(?)	Unbaked. Script rather effaced. Seal impressions without inscription.
57	35	Si.	22	6	16	Ni.	M.I.O.	1995	Rather well preserved. Unbaked. Reddish brown. 10.7 × 6.2 × 3.15. Inscr. 19 (O.) + 13 (R.) + 1 (U. E.) = 33 li. Seal impressions.
58	36	Si.	23	3	12	Ni.	B.E.F.	11561	L. E. broken. Slightly baked. Dark brownish gray. 9.95 × 5.85 × 3.2. Inscr. 14 (O.) + 13 (R.) + 2 (L. E.) = 27 li. Seal impressions. II Exp.
59	37	Si.	26	10	28	Ni.	M.I.O.	2004	Broken, fragmentary. Unbaked. Inscr. (x +) 11 (O.) + 12 (+ x) (R.) = 23 (+ x) li. Seal impressions. Case: Fragments put together. Inscr. 10 (O.) li. Seal impressions.
60	37	Si.	28	2		Ni.	M.I.O.	325	Well preserved. Slightly baked. Brown and dark brown. 4.1 × 3.1 × 1.95. Inscr. 6 (O.) + 4 (R.) = 10 li. Seal impressions.
61	38	Si.	28	12	15	Ni.	M.I.O.	1454	Lower part wanting. Unbaked. 5.2 (+ x) × 4 × 2.4. Inscr. 7 (+ x) (O.) + (x +) 7 (R.) = 14 (+ x) li. Faint seal impressions.
62	38	Si.	1	5	24	Ni.	M.I.O.	1997	A few small pieces chipped off, otherwise well preserved. Baked. Light brown. 10.6 × 5.6 × 2.75. Inscr. 14 (O.) + 1 (Lo. E.) + 14 (R.) + 1 (U. E.) = 30 li. Seal impressions.

Text.	Plate.	King.	Year.	Month	Day.	Provenance.	Collection.	C.B.M.	Description.
63	39	Si.	?	9	20?	Ni.	B.E.F.	11563	Rather well preserved. Unbaked. 5.25 × 3.8 × 2.1. Inscr. 9 (O.) + 7 (R.) + 1 (U. E.) = 17 li. Faint seal impressions. II Exp.
64	39	Si.	?	2	20	Ni.	M.I.O.	174	Piece of L. E. broken off, otherwise well preserved. Unbaked. 7.3 × 4.8 × 2.85. Inscr. 12 (O.) + 13 (R.) + 4 (U. E.) = 29 li. Seal impressions.
65	39	Si.	?	9	14	Ni.	M.I.O.	1852	Well preserved. Baked. Reddish brown. 2.8 × 2.8 × 1.75. Inscr. 5 (O.) + 2 (Lo. E.) + 5 (R.) + 3 (U. E.) = 15 li. Seal impressions.
66	40	Si.	?	?	?	Ni.	M.I.O.	1483	Upper part wanting. Baked. Light brown. (x +) 6.8 × 5 × 2.85. Inscr. (x +) 10 (O.) + 13 (+x) (R.) = 23 (+x) li. Seal impressions. = C.B.M., Cast 9787.
67	40	Si.	27	1	?	Ni.	M.I.O.	263	Pressed and effaced. Slightly baked. Blackish. 3.12 × 3 × 1.65. Seal impressions (in Sippar fashion).
68	40	Ii.	21	8	26	Ni.	H.V.H.	11013	Well preserved. Baked. Brown. 8.2 × 5.1 × 2.8. Inscr. 14 (O.) + 16 (R.) = 30 li. Seal impressions. III Exp. Long ridge to the west of Shaṭṭ en-Nil.
							B.E.F.	6062	Case: Broken pieces glued together. Blackish spots. II Exp. Long ridge to the west of Shaṭṭ en-Nil.
69*a*	22					Ni.	B.E.F.	11191	Tablet of the time of Sin-ikisham. II Exp. Long ridge to the west of Shaṭṭ en-Nil.
69*b*						Ni.	B.E.F.	11560	Tablet of the time of Sin-ikisham. III Exp. Long ridge to the west of Shaṭṭ en-Nil.
70	41	H.	16	13			B.E.F.	7017	Cracked, otherwise well preserved. Baked. Light and blackish brown. 8.9 × 4.8 × 2.7. Inscr. 16 (O.) + 3 (Lo. E.) + 16 (R.) = 35 li.
									Case of the preceding tablet: Fragmentary. 6 different seal impressions. Purchased by II Exp.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
71	42	H.	17	7	9		Kh.[2]	1228	Badly preserved. Lower right corner and several other portions wanting. 9.8 × 5.6 × 2.7. Inscr. 8 (O.) + 3 (Lo. E.) + 6 (R.) + 3 (U. E.) + 3 (L. E.) = 26 li.
72*a*	42	H.	21				Kh.[2]	1588	Cracked. Lower right corner wanting. Unbaked. 6.7 × 4.3 × 2.5. Inscr. 9 (O.) + 2 (Lo. E.) + 9 (R.) + 1 (U. E.) = 21 li. Case: Broken pieces. Seal impressions.
72*b*							B.E.F.	7011	Variants of names on other Mannatum tablets. No. 7011 purchased by II Exp., No. 1796 by I Exp. (for the J.D. Prince Coll.).
72*c*							J.D.P.	1796	
73	43	H.	39	2	5		Kh.[2]	1259	Case tablet, unopened. Well preserved. Baked. Reddish brown, some black spots. 5.5 × 4.5 × 2.9. Inscr. 8 (O.) + 9 (R.) + 3 (U. E.) + 5 (L. E.) = 25 li. Seal impressions.
74	43	H.	39	4	24		Kh.[2]	1306	Well preserved. Baked. Reddish brown. 4.5 × 3.7 × 2. Inscr. 8 (O.) + 2 (Lo. E.) + 7 (R.) + 2 (U. E.) = 19 li. Case: Fragments glued together. Seal impressions.
75	43	H.	39		20		J.D.P.	1804	Well preserved. Unbaked. 3.05 × 2.9 × 1.8. Inscr. 5 (O.) + 1 (Lo. E.) + 4 (R.) = 10 li. Seal impressions.
76	43	H.	39	—	—		Kh.[2]	1303	Small pieces chipped off. Baked. Reddish. 4.8 × 4 × 2.6. Inscr.
77	44	Si.	7	2	13		Kh.[2]	1382	Some pieces chipped off. Baked. Brown. 6.8 × 4.6 × 2.5. Inscr. 9 (O.) + 9 (R.) + 3 (U. E.) = 21 li. Seal impressions.
78	44	Si.	7	—	—		B.E.F.	7010	Fairly well preserved. Some particles chipped off. Unbaked. 4.8 × 3.9 × 2.2. Inscr. 6 (O.) + 5 (R.) + 3 (U. E.) + 2 (L. E.) = 16 li. Purchased by II Exp. and said to have come from Abu-Habba.
79	44	Si.	7	—	—		J.S.	167	R. almost entirely destroyed. Unbaked. Inscr. 7 (O.) + 7 (R.) + 2 (U. E.) = 16 li.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
80	45	Si.	8	3	22		B.E.F.	7013	Corner of Lo. E. damaged, otherwise well preserved. Baked, of strongly washed clay. Reddish brown. 6 × 3.9 × 2. Inscr. 10 (O.) + 9 (R.) = 19 li. Purchased by II Exp. and said to have come from El-Birs.
81	45	Si(?).	8(?)	(6)	(4)		J.S.	55	Case tablet, partially opened. Unbaked. 4.25 × 3.8 × 2.5. Inscr. 6 (O.) + 6 (R.) + 2 (U. E.) + 1 (L. and U. Es.) = 15 li. Seal impressions.
82	45	Si.	10	7	3		Kh	565	Pieces chipped and cut off. Portions of case preserved. Unbaked. 8.6 × 5.2 × 2.6. Inscr. 15 (O.) + 3 (Lo. E.) + 16 (R.) = 34 li. Some fragments of case.
83	46	Si.	13	11	1		Kh.	580	Fragmentary, pieces glued together. Portion of case preserved. Unbaked. 9.2 × 5.3 × 2.8. Inscr. 13 (O.) + 3 (Lo. E.) + 14 (R.) = 30 li. Seal impressions. Case: Broken pieces.
84	47	Si.	15	1	1		Kh.[2]	1362	Several pieces chipped off. Slightly baked. Brown to blackish. 6.2 × 4.6 × 2.4. Inscr. 9 (O.) + 9 (R.) = 18 li. Seal impressions.
85	47	Si.	16	1	7		Kh.[2]	1395	Fragments glued together. Unbaked. 8.9 × 5 × 2.7. Inscr. 15 (O.) + 2 (Lo. E.) + 13 (R.) + 3 (U. E.) = 33 li.
86	47	Si.	30	2	1		Kh.[2]	4485	Fragmentary, broken pieces glued together, lower part missing. Slightly baked. Brown with black spots. 11.8 × 7.7 × 3.1. Inscr. 10 (O.) + 6 (R.) = 16 (+ x) li. Seal impressions.
87	47	Si.	34	4	10		J.S.	114	Upper right corner of R. broken. Partially baked. Brown to black. 7.6 × 5 × 2.6. Inscr. 12 (O.) + 2 (Lo. E.) + 4 (R.) + 4 (U. E.) = 22 li.
88	48	Si.	38	9	13		Kh.	355	Lower part wanting. O. considerably damaged. Partially baked. O. light brown, R. black. 6 ×

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
									4.7 × 2.6. Inscr. 6 (+ x) (O.) + 7 (R.) + 2 (U. E.) = 15 (+ x) li. Seal impressions.
89	48	Si.	?	12	3		Kh.[2]	1647	Fragmentary. Slightly baked. Brown. 6.7 × 5 × 2.4. Inscr. 12 (+ x) (O.) + (x +) 12 (R.) = 24 (+ x) li.
90	48	Si.	27	1	11		Kh.[2]	1679	Upper part of O. crumbled, R. covered with white substance. Unbaked. 7.2 × 4.5 × 2.5 Inscr. 10 (O.) + 2 (Lo. E.) + 5 (R.) + 2 (U. E.) = 19 li.
91	49	Ae.	?	6	?		Kh.	464	Upper part of R. defective. Baked Light brown to blackish. 6.6 × 4.3 × 2.6. Inscr. 10 (O.) + 3 (Lo. E.) + 10 (R.) + 3 (U. E.) = 26 li. Faint seal impressions.
92	49	Ae.	?	3	26		Kh	566	Upper right corner wanting. Slightly baked. Brown. 9.8 × 5.6 × 2.5. Inscr. 14 (O.) + 14 (R.) = 28 li. Case: Fragments, partially baked together with tablet. Brown to black. Good seal impressions.
93	49	Ae.	?	3	?		Kh.[2]	1550	Fragment. Greater part of R chipped off. Baked. Light brown, O. black. 9.4 × 5.1 × 2.3. Inscr. 15 (O.) + 14 (R.) = 29 li.
94	49	Ae.	?	10	20		Kh.[2]	1504	Considerable portion of R., L. E and O. missing. Slightly baked. Light brown to black 7.8 × 4.4 × 2.6. Inscr. 15 (O.) + 7 (R.) = 22 li.
95	50	Ae.	?	2	10		Kh.[2]	1187	Part of O. broken off. Baked O. and edges blackish, R. brownish gray with blackish spots. 6.55 × 4 × 2.55. Inscr. 11 (O.) + 2 (Lo. E.) + 9 (R.) + 3 (U. E.) = 25 li. Several seal impressions. Published in full in Vol. VI, as No. 78.
96	50	Ae.	"	4	6?		J.S.	150	Considerable portions chipped off. Baked. Blackish brown and black. 6.5 × 4.3 × 2.4. Inscr. 6 (O.) + 3 (R.) = 9 li. Faint seal impressions.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
97	50	Ac.	?	5	8		Kh.²	1537	L and Lo. E. entirely, R. almost entirely broken. Baked. Reddish brown. 11.8 × 6.5 × 4.6. Inscr. 16 (O.) + 19 (R.) + 5 (U. E.) = 40 li. Seal impressions.
98	50	Ad.	1	7?	5?		Kh.²	1353	Fragment. Baked. Light brown and black. 10.8 × 6.4 × 3. Inscr. 19 (O.) = 19 (+ x) li. Seal impression.
99	50	Ad.	4	4	15		Kh.²	1284	Well preserved. Slightly baked. Brown. 3.7 × 3.7 × 2.2. Inscr. 5 (O.) + 2 (Lo. E.) + 3 (R.) = 10 li. Seal impression.
100	50	Ad.	4	7	16		Kh.²	1680	Fragment. Baked. Lower part of L. E. and adjoining portions broken away. 4.2 × 4.5 × 2.2. Inscr. 6 (O.) + 6 (R.) + 2 (R. E.) + 3 (L. E.) = 17 (+ x) li.
101	50	Ad.	?	5	5		Kh.²	1196	Two pieces of same size glued together. Small pieces chipped off. Baked. Grayish brown. 6.4 × 4.4 × 2.3. Inscr. 9 (O.) + 3 (Lo. E.) + 9 (R.) + 2 (L. E.) = 23 li. Seal impressions.
102	50	Ad.	7	2	20?		Kh.²	1700	Two pieces glued together. Very slightly baked. Clay brown. 8.6 × 5.4 × 2.4. Inscr. 16 (O.) + 5 (Lo. E.) + 14 (R.) + 1 (U. E.) = 36 li.
103	51	Ad.	10	10	13?		Kh.	505	Fragment, lower part of tablet. Baked. Brown. 4.7 × 7.3 × 3.1. Inscr. 7 (O.) + 6 (R.) = 13 li.
104	51	Ad.	?	10	10		Kh.²	1440	Some small pieces chipped off. Baked. Light brown changing into black. 4.4 × 4.3 × 2. Inscr. 6 (O.) + 2 (Lo. E.) + 3 (R.) + 3 (U. E.) = 14 li. Seal impressions.
105	51	Ad.	13	5	20		Kh.²	1513	Considerable portions chipped off. Baked. Light brown changing into reddish brown. 13.3 × 6.8 × 3.3. Inscr. 23 (O.) + 3 (Lo. E.) + 24 (R.) + 2 (U. E.) + 2 (L. E.) = 54 li. Seal impressions.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
106	51	Ad.	14	8	—		Kh.[2]	1632	Two fragments glued together. Slightly baked. Blackish brown. 6.7 × 4.7 × 2.2. Inscr. 9 (O.) + 1 (Lo. E.) + 5 (R.) = 15 li. Seal impressions.
107	51	Ad.	14	11	26		Kh.[2]	1507	Damaged, especially R. Unbaked. 7.9 × 4.7 × 2.4. Inscr. 7 (O.) + 11 (R.) + 2 (U. E.) = 20 li.
108	51	Ad.	17	5	18		Kh.[2]	1656	Fragmentary. Part of O. and R. E. wanting. Baked. Blackish brown. 5.8 × 4.4 × 2.3. Inscr. 7 (O.) + 1 (Lo. E.) + 8 (R.) + 1 (U. E.) = 17 li. Seal impressions.
109	51	Ad.	27	13	20 (30?)		Kh.	366	Three pieces glued together. Unbaked. 3.8 × 3.4 × 2. Inscr. 5 (O.) + 1 (Lo. E.) + 3 (R.) + 1 (U. E.) = 10 li. Seal impressions.
110	52	Ad.	29	2	2		Kh.[2]	1670	Two fragments glued together. Baked. Light brown. 8 × 4.8 × 2.6. Inscr. 12 (O.) + 10 (R.) + 1 (U. E.) = 23 li. Seal impressions.
111	52	Ad.	33	4	?		Kh.	473	O. somewhat effaced. Part of upper left corner wanting. Baked. Light brown. 13.7 × 6.3 × 3. Inscr. 32 (O.) + 1 (Lo. E.) + 7 (R.) = 40 li.
112	52	Ad.	33	13	10		J.S.	146	Fragmentary. Effaced and pieces chipped off. Unbaked. 6.2 × 5.1 × 2.4. Inscr. 9 (O.) + 9 (R.) + 1 (U. E.) = 19 li.
113	52	Ad.	34	10	10		Kh.[2]	1214	Five pieces glued together. Considerable portions chipped off. Baked. Light brown. 12.9 × 6.5 × 3.2. Inscr. 27 (O.) + 3 (Lo. E.) + 20 (R.) + 3 (U. E.) + 1 (L. E.) = 54 li. Seal impressions.
114	53	Ad.	37	10	15		Kh.[2]	1222	Many pieces chipped off. Left lower and upper corners wanting. Slightly baked. Light brown. 8.2 × 4.7 × 2.6. Inscr. 13 (O.) + 12 (R.) + 2 (U. E.) + 2 (L. E.) = 29 li. Seal impressions.

Text.	Plate.	King.	Year.	Month.	Day.	Prove-nance.	Collec-tion.	C.B.M.	Description.
115	53	Ad.	37	12	5		Kh.[2]	1716	Cracked. Parts of O., R. E., Lo. E. and R. wanting. Baked. Light brown. Black spots. 4.6 × 4.2 × 2.4 Inscr. 8 (O.) + 6 (R.) + 3 (U. E.) + 1 (L. E.) = 18 li. Seal impressions.
116	53	Ad.	37	12	21		Kh.[2]	1250	Lower edge broken. Pieces glued on. Baked. Brown. 5.3×4.8× 2.7. Inscr. 8 (O.) + 2 (Lo. E.) + 4 (R.) + 4 (U. E.) + 1 (L. E.) = 19 li. Seal impressions.
117	54	Az.	1	11	3		J.S.	70	Upper and lower right corners and lower edge wanting. Unbaked. 6.6 × 5.6 × 2.5. Inscr. 9 (O.) + 9 (R.) + 2 (U. E.) + 2 (L. E.) = 22 li. Seal impressions.
118	54	Az.	2	9	1		J.S.	67	Lower left corner wanting. Somewhat effaced. Unbaked. 5.7 × 5.2 × 2.3. Inscr. 10 (O.) + 6 (R.) = 16 li.
119	54	Az.	2	12	18(?)		Kh.[2]	1322	Considerable pieces chipped off, especially on R. Baked. Light brown. 4.9 × 4.1 × 2.3. Inscr. 8 (O.) + 6 (R.) + 2 (U. E.) + 1 (L. E.) = 17 li.
120	54	Az.	4	1	—		Kh.	1170	Right side of R. broken off. Lo. E. wanting. 5.9 × 2.5 × 2.5. Inscr. 8 (O.) + 6 (R.) + 5 (U. E.) = 19 li.
121	55	Az.	4	5	10		Kh.[2]	1667	Fragment. Lower part of tablet wanting. Pieces chipped off. Slightly baked. Blackish brown 4.6 × 3.8 × 2.3. Inscr. 6 (O.) + 3 (R.) = 9 li. Seal impressions.
122	55	Az.	4	?	?		Kh.	528	Fragment. R. E. and large portion of R. broken off. Baked. Brown and blackish brown. 4.2 × 4.4 × 2.4. Inscr. 6 (O.) + 2 (Lo. E.) + 5 (R.) + 3 (U. E.) = 16 li. Seal impressions.
123	55	Az.	5	?	?		Kh.[2]	1613	Fragment. O., U. E. and portions of L. E. (and R.); the rest broken off or destroyed. Baked. Grayish brown. 8.9 × 5.9 × 2.4. Inscr. 16 (+ x) (O.) +

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
									(x + 3) R. + (2 + 1) (U. E.) + 2 (L. E.) = 23 (+ x) li. Seal impressions.
124	55	Az.	6	3	10		Kh.²	1245	Small portion of Lo. E. broken. Otherwise well preserved. Baked. Light brown; R. black. 8 × 4.7 × 2.6. Inscr. 13 (O.) + 4 (R.) + 2 (U. E.) = 19 li. Seal impressions.
125	55	Az.	6	8	3		Kh.²	1153	Well preserved. Two scratches forming a cross on O. and R. Slightly baked. Blackish brown. 5.1 × 4.6 × 2.6. Inscr. 7 (O.) + 1 (Lo. E.) + 7 (R.) + 3 (U. E.) + 3 (L. E.) = 21 li. Seal impressions.
126	56	Az.	7	12	1		Kh.²	1657	Fragment. Two scratches forming a cross on O. and R. Lo. and L. Es. and adjoining portions wanting. Baked. Light brown. Blackish spots. 5.2 × 4.6 × 2.3. Inscr. 7 (+ x) (O.) + 4 (R.) + 3 (U. E.) = 14 (+ x) li. Seal impressions.
127	56	Az.	7	12	23		Kh	453	Fragment, lower part wanting. Greater part of R. destroyed. Slightly baked. Brown. 4.2 × 4.2 × 2. Inscr. 5 (+ x) (O.) + (x +) 2 (R.) + 2 (U. E.) = 9 (+ x) li. Seal impressions.
128	56	Az.	8	7	?		Kh.	1184	Fragment. Greater part of R. chipped off. Baked. Brown and blackish. 5 × 4.6 × 2.6. Inscr. 8 (O.) + 3 (Lo. E.) + 6 (R.) + 3 (U. E.) + 3 (L. E.) = 23 li. Seal impressions.
129	56	Az.	9	?	?		Kh.²	1315	R. broken away. Baked. 4.8 × 4.5 × 2.1. Inscr. 7 (O.) + 3 (Lo. E.) + 3 (R.) = 13 li. Seal impressions.
130	57	Az.	?	9	16		Kh.²	1217	Several fragments glued together. R. almost entirely destroyed. Unbaked. 9.6 × 8.9 × 3.8. Inscr. 22 (+ x) (O.) + (x +) 22 (23?) (R.) + 4 (U. E.) = 48 (+ x) li.

Text.	Plate.	King.	Year.	Month.	Day.	Provenance.	Collection.	C.B.M.	Description.
131	58	Sd.	?	2	27		Kh.	454	Considerably effaced and broken. Unbaked. Inscr. 13 (O.) + 1 (Lo. E.) + 4 (R.) + 2 (U. E.) = 20 li. Seal impressions.
132	58	Sd.	?	2	23		Kh.	432	Partly indistinct, small pieces of L. E. and Lo. E. chipped off. Unbaked. 4.5 × 4.2 × 2.4. Inscr. 7 (O.) + 2 (Lo. E.) + 5 (R.) = 14 li. Faint seal impressions.
133	58	Sd.	?	?	21?		Kh.[2]	1318	Much cracked and effaced. Unbaked. 5.8 × 4.2 × 2.5. Inscr. 9 (O.) + 3 (Lo. E.) + 9 (R.) = 21 li. Faint seal impressions.
134	58	—		7	?		Kh.	571	Well preserved. Unbaked. 4.6 × 3.4 × 2. Inscr. 7 (O.) + 1 (Lo. E.) + 6 (R.) + 2 (U. E.) = 16 li. Seal impressions. Case: Broken pieces glued together. Black spots.
135	58	—	—	9	18		Kh.[2]	1301	Lower left corner chipped off, otherwise well preserved. Slightly baked. Brown and blackish brown. 2.9 × 2.8 × 1.6 Inscr. 4 (O.) + 2 (Lo. E.) × 5 (R.) = 11 li. Seal impressions.
136	59	—	?	9	6		Kh.	358	Some pieces chipped off. Pressed. Baked. Reddish brown. 8.2 × 4.8 × 2.5. Inscr. 12 (O.) + 3 (Lo. E.) + 9 (R.) = 24 li. Seal impressions.
137	60	—	—	—	—		B.E.F.	7009	Part of R. and small pieces of Lo. E. chipped off. Slightly baked. Blackish. 8.5 × 5.3 × 2.5. Inscr. 11 (O.) + 3 (Lo. E.) + 9 (R.) = 26 li. Reported to have come from El-Birs. II Exp.
138	60	—	—	—	—		B.E.F.	7006	Well preserved. Slightly baked. Blackish brown. 8.55 × 5.4 × 2.9. Inscr. 11 (O. and Lo. E.) + 8 (R.) = 19 li. Reported to have come from El-Birs. II Exp.

2. Halftone Reproductions.

No.	Plate.	Description.	Corresponding Autograph Reproductions.	
			Text.	Plate.
1	I	Left Edge, Obverse, Reverse, Right, Lower and Upper Edges of tablet	10	5
2	II	Obverse and Reverse of case tablet, partly opened	49	30
3	III	Left Edge, Obverse, Reverse, Right, Lower and Upper Edges of tablet	24	12
4	IV	Obverse and Reverse of tablet	53	33
5	V	Obverse and Reverse of tablet	29	16
6	V	Obverse and Reverse of tablet	32	17
7	VI	Left Edge, Obverse, Reverse and Upper Edge of tablet	44	26
8	VI, VII	Lower and Upper Edges, Left Edge, Obverse, Right Edge and Reverse of inner tablet	33	18
9	VIII	Left Edge, Obverse, Right Edge and Reverse of Case tablet		
10	IX	Obverse and Reverse of inner tablet	34	18
11	IX	Obverse and Reverse of case tablet		
12	X	Obverse, Reverse and Upper Edge of tablet	115	63
13	X	Obverse, Reverse and Upper Edge of tablet	116	63

X. NUMBERS OF THE CATALOGUES OF THE BABYLONIAN COLLECTIONS (PREPARED BY PROF. H. V. HILPRECHT).

1. Tablets in the University Museum, Philadelphia.

C. B. M.	Text.	Plate.
55	81	45
67	118	54
70	117	54
100		
114	87	47
146	112	52
150	96	50
167	79	44
300		
355	88	48
358	136	59
366	109	51
400		
432	132	58
453	127	56
454	131	58
464	91	49
473	111	52
500		
505	103	51
528	122	55
565	82	45
566	92	49
571	134	58
580	83	46
1100		
1140	104	51
1153	125	55
1170	120	54
1184	128	56
1187	95	50
1196	101	50
1200		
1214	113	52
1217	130	57
1222	114	53
1228	71	42
1245	124	55
1250	116	53
1259	73	43
1284	99	50
1300		
1301	135	58
1303	76	43
1306	74	43
1315	129	56
1318	133	58
1322	119	54
1353	98	50
1362	84	47
1382	77	44
1395	85	47
1500		
1504	94	49
1507	107	51
1513	105	51
1537	97	50
1550	93	49
1588	72*a*	42
1600		
1613	123	55
1632	106	51
1647	88	48
1656	108	51
1657	126	56
1667	121	55
1670	110	52
1679	90	48
1680	100	50
1700		
1700	102	50
1716	115	53
1796	72*c*	
1800		
1804	75	43
3300		
3384	13	7
3400		
3425	10	5
3426	14	7
3430	44	26
3800		
3803	16	8
4400		
4485	86	47
6000		
6055	42	24
6062	68	40
7000		
7002	33	18
7006	138	60
7009	137	60
7010	78	44
7011	72*b*	
7013	80	45
7016	43	25
7017	70	41
7018	40	23

C. B. M.	Text.	Plate.
9000		
9045	6	3
9047	47	28
9100		
9182	32	17
9183	8	4
10000		
10166	3	1
10882	5	2
10883	30	16
10886	53	33
10887	52	32
10889	38	21
10890	29	16
10891	24	12
10892	54	34
11000		
11013	68	40
11152	4	2
11173	28	15
11191	69*a*	22
11237	2	1
11499	1	1
11558	34	18
11560	69*b*	
11561	58	36
11562	35	19
11563	63	39
11565	39	22
11596	20	10
11640	9	4
11660	35	19
11715	19	9
11980	7	3
12000		
12698	52	32

2. Tablets in the Imperial Ottoman Museum, Constantinople.

M. I. O.	Text.	Plate.
45	26	13
100		
174	64	39
182	49	30
200		
263	67	40
300		
325	60	37
400		
439	15	8
1400		
1454	61	38
1483	66	40
1492	31	17
1800		
1842	25	14
1845	17	8
1846	21	10
1847	51	31
1848	27	14
1849	55	35
1852	65	39
1900		
1905?	56	35
1915	50	31
1916	11	6
1917	23	11
1918	22	11
1919	48	29
1920	37	20
1994	12*a*	6
1995	57	35
1996?	46	27
1997	62	38
1998	18	9
1999	36	19
2000		
2001	45	27
2003	41	24
2004	59	37

CUNEIFORM TEXTS

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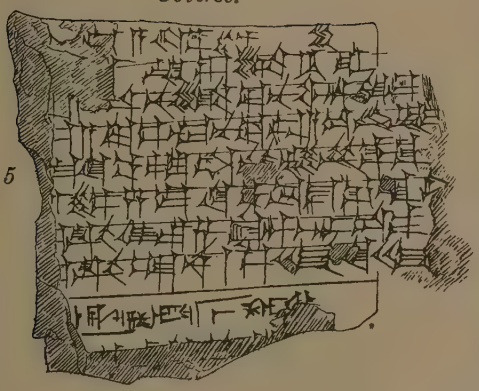

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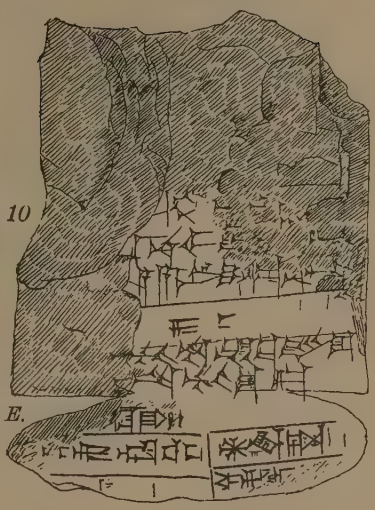

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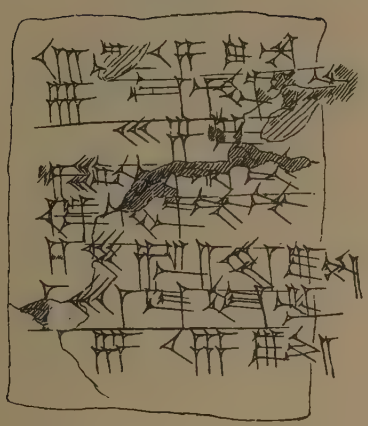

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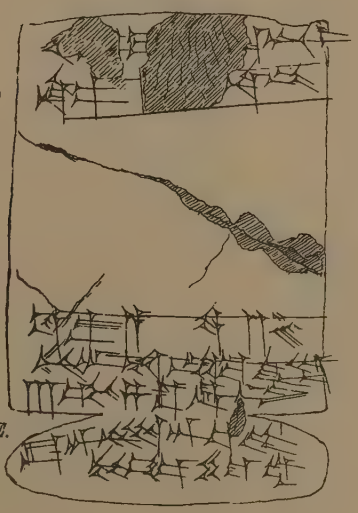

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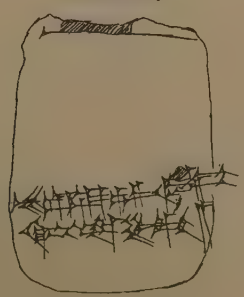
Reverse.



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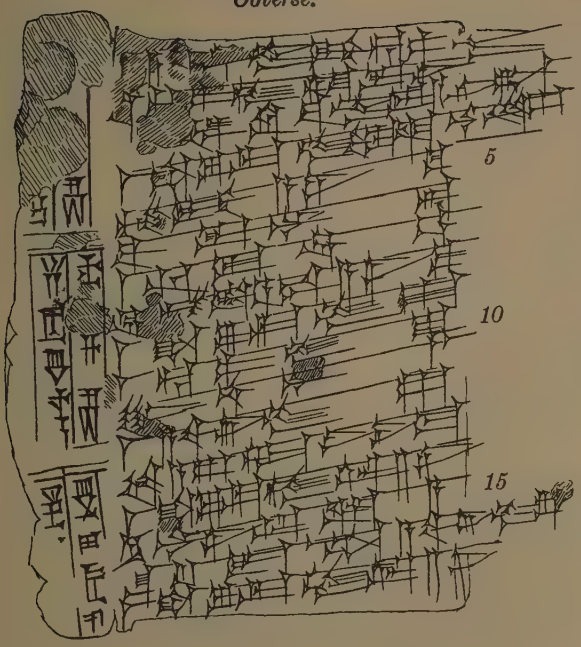

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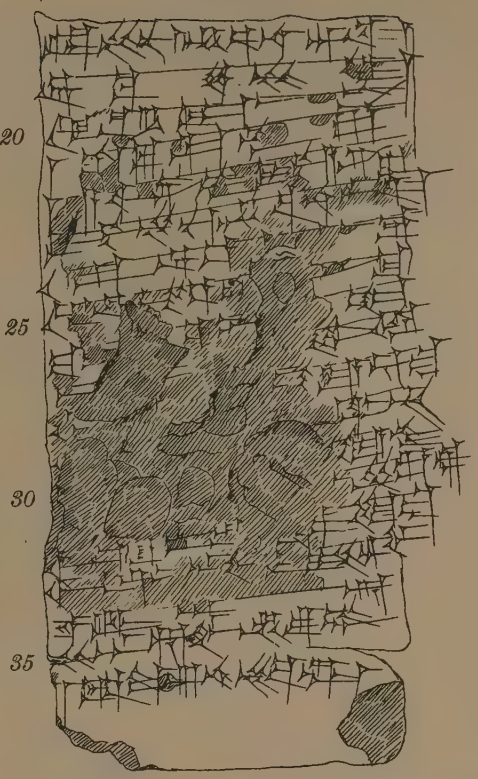

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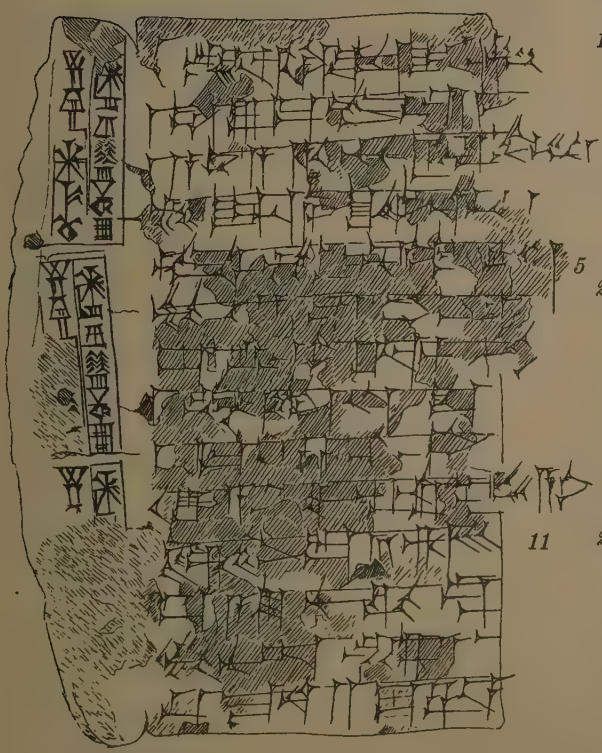

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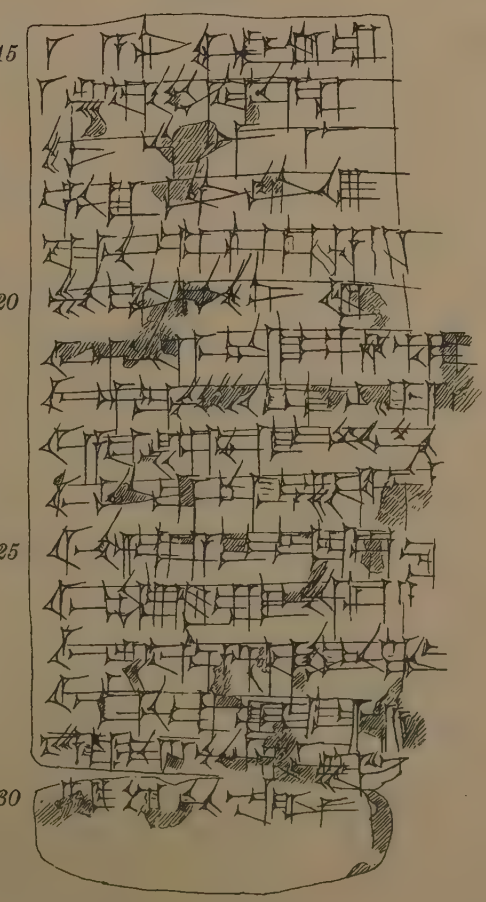

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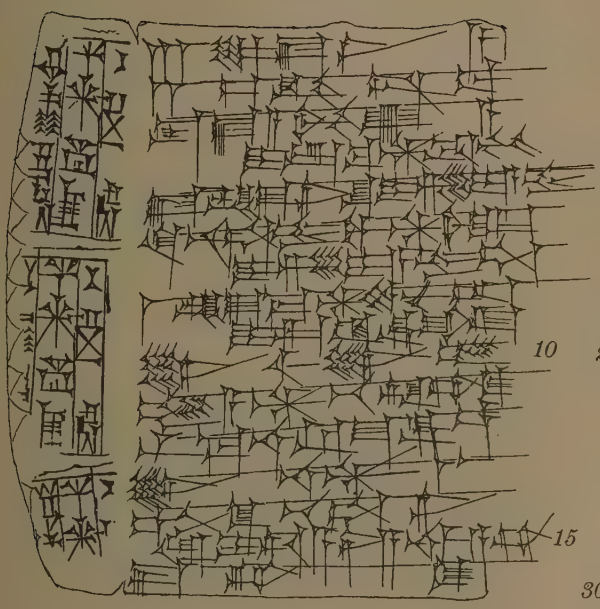

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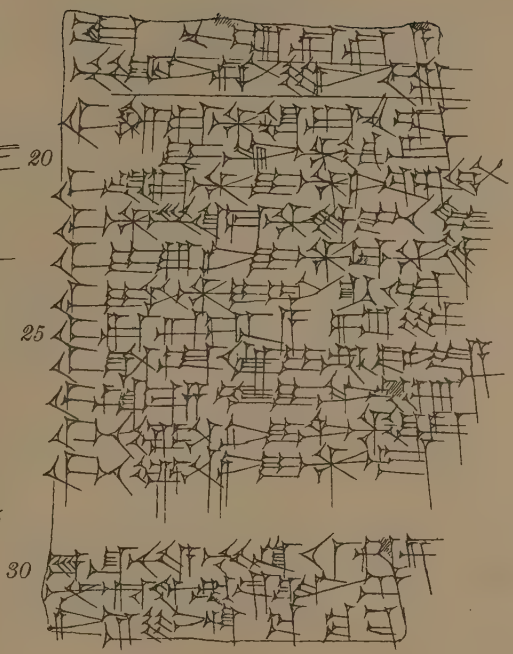

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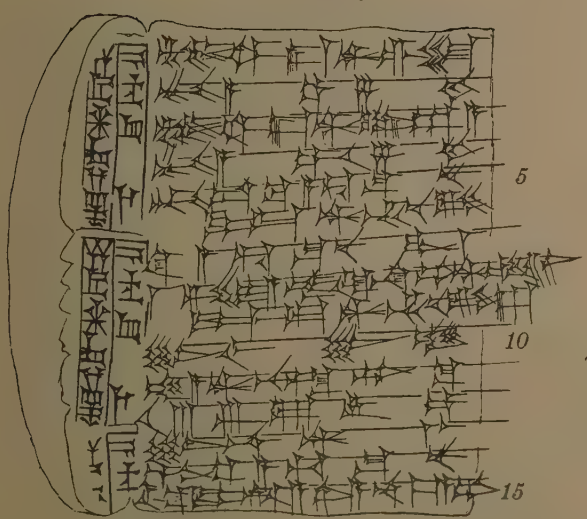

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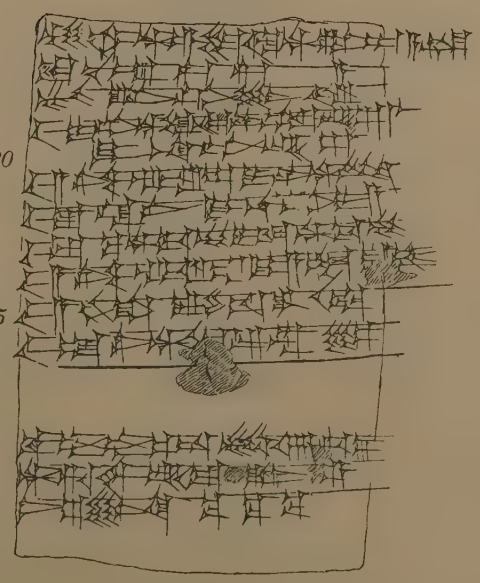

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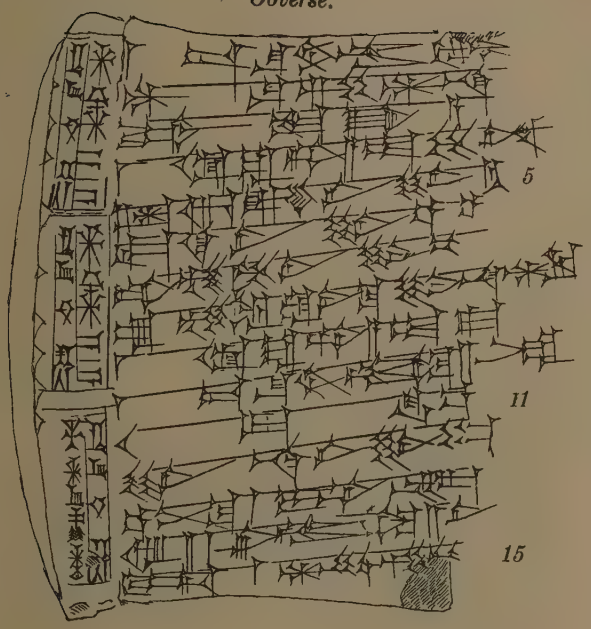

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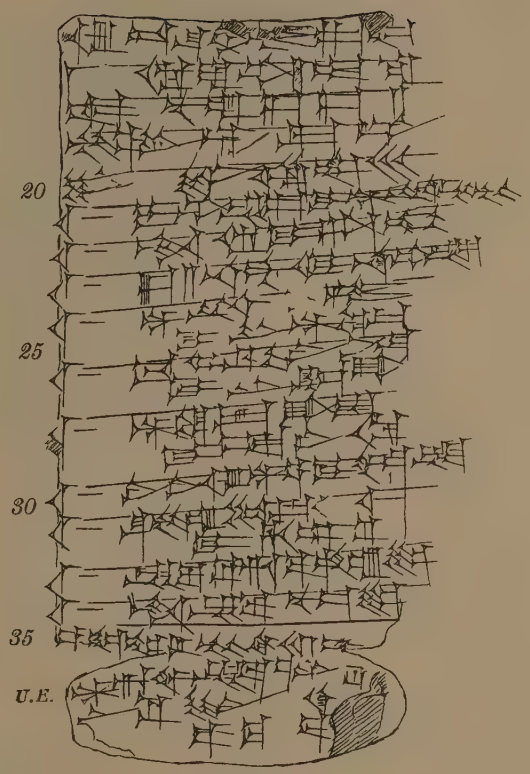
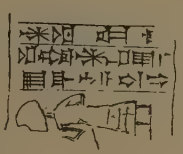


Seal impression on Case of 9



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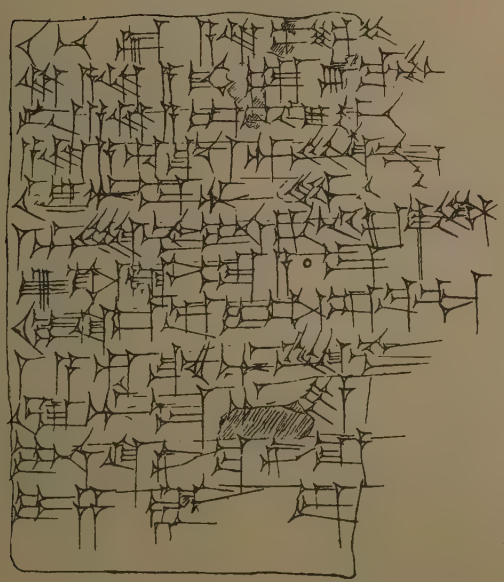
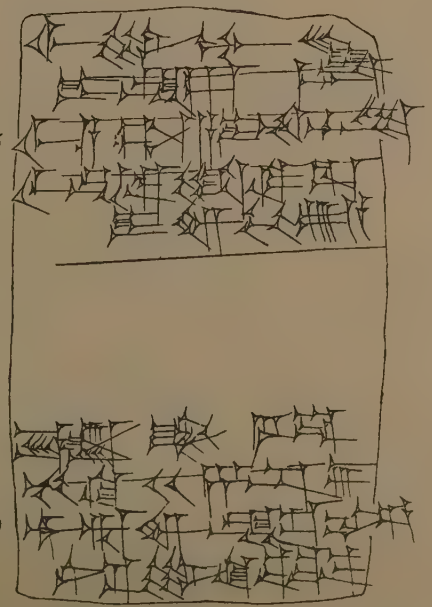


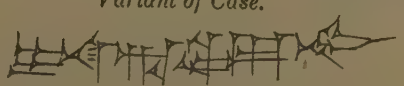
° Case adds: -am-

Reverse.



Variant of Case.

Li. 11·



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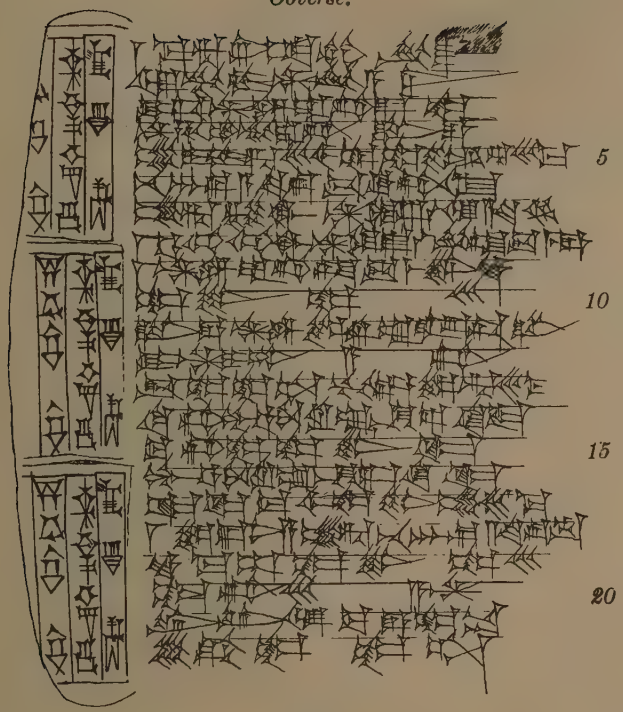

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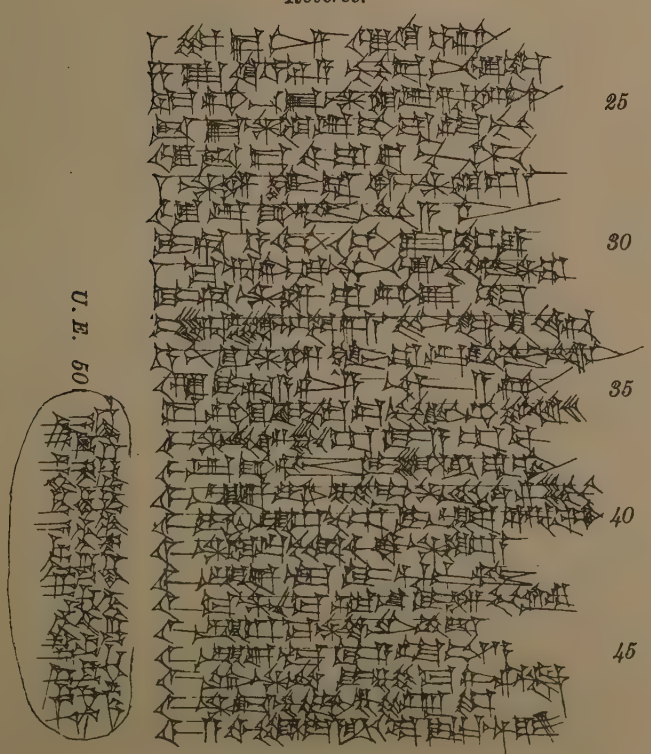

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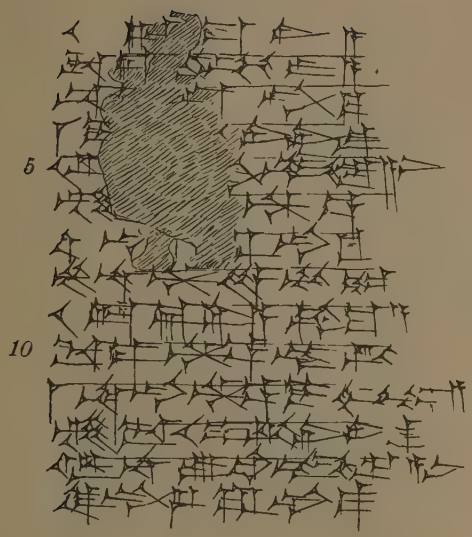

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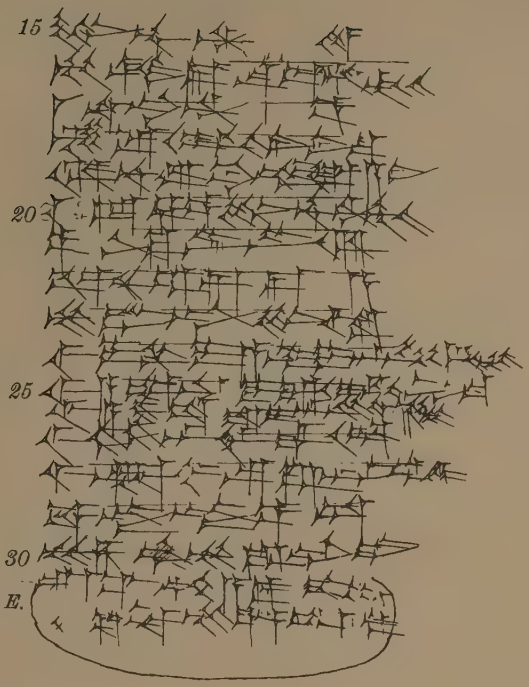

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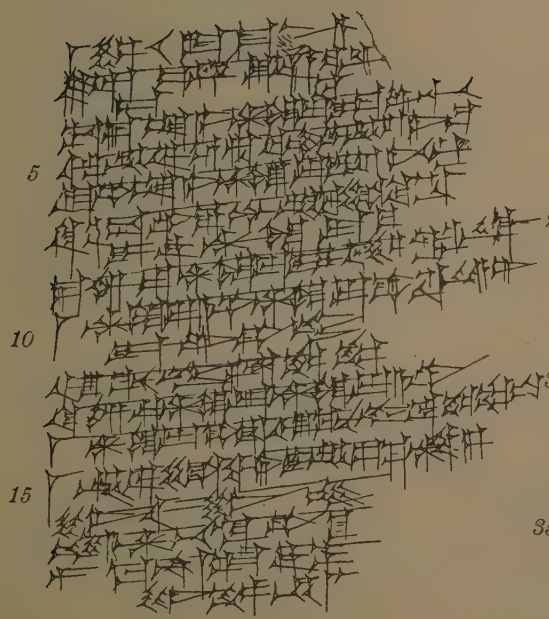

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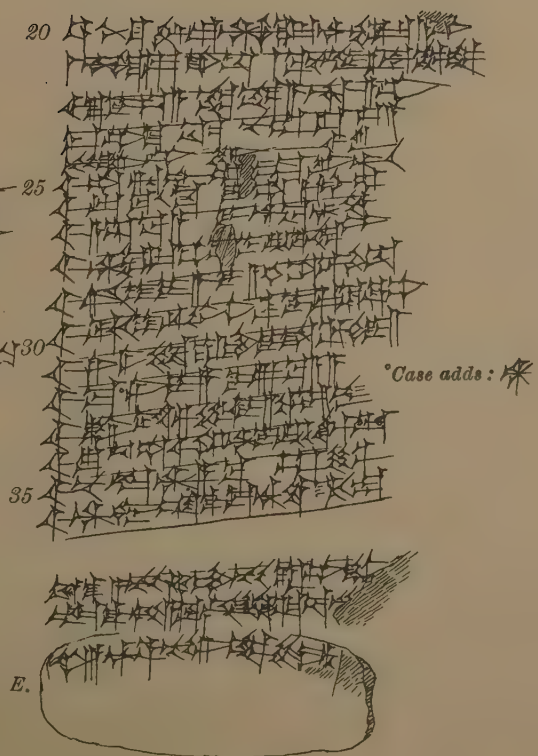
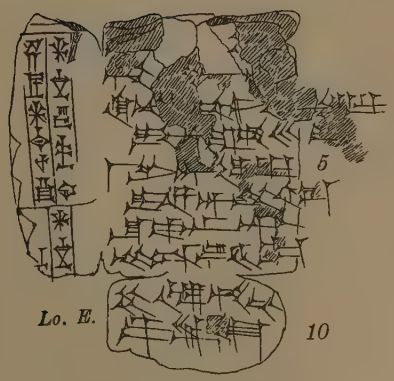


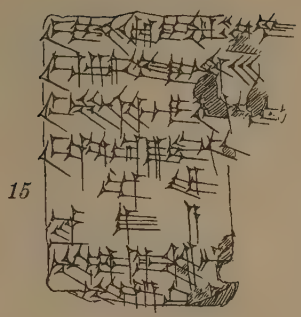
°Case adds :

13

Obverse.



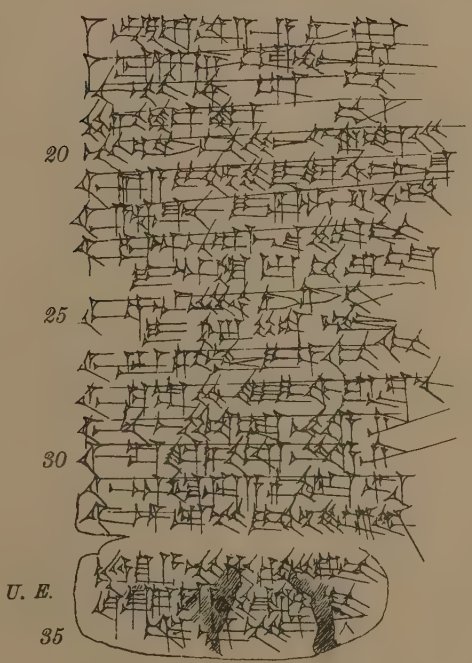
Reverse.



14

Obverse.

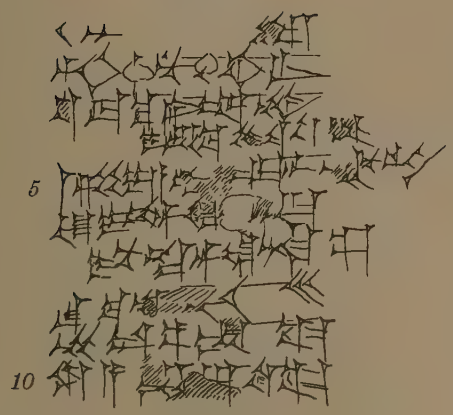
Reverse.



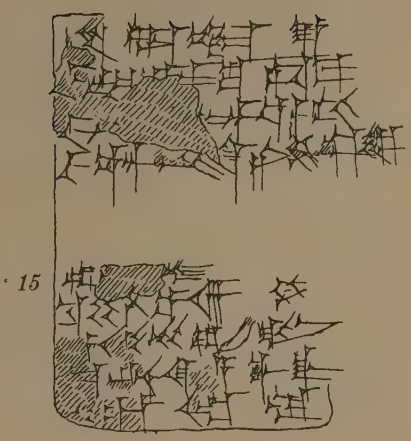
Case of 12.

15

Obverse.

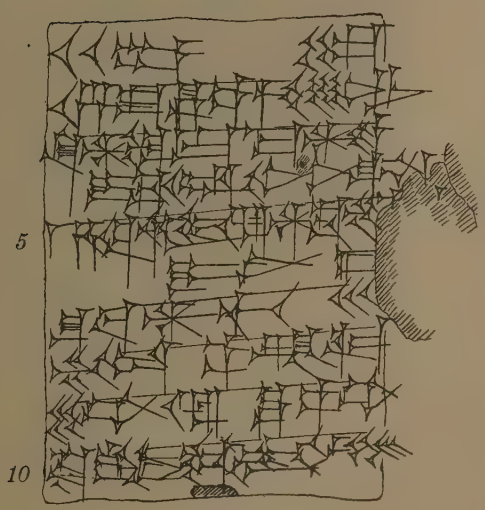


Reverse.

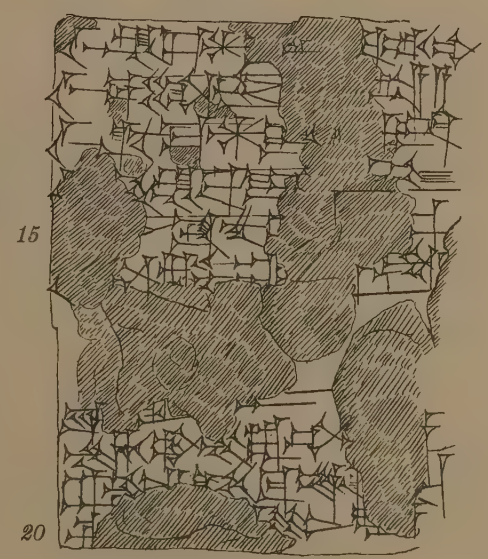


16

Obverse.

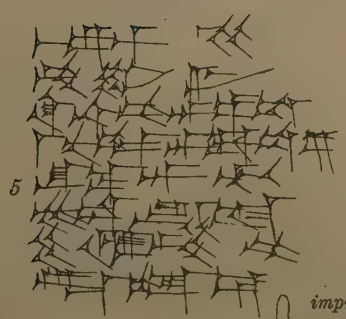


Reverse.

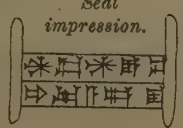


17

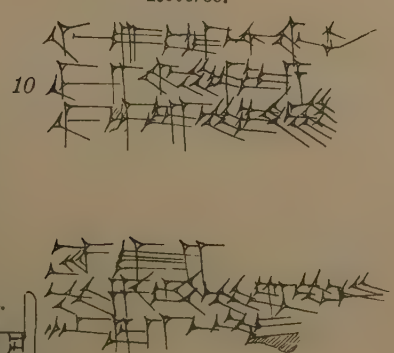
Obverse.



Seal impression.



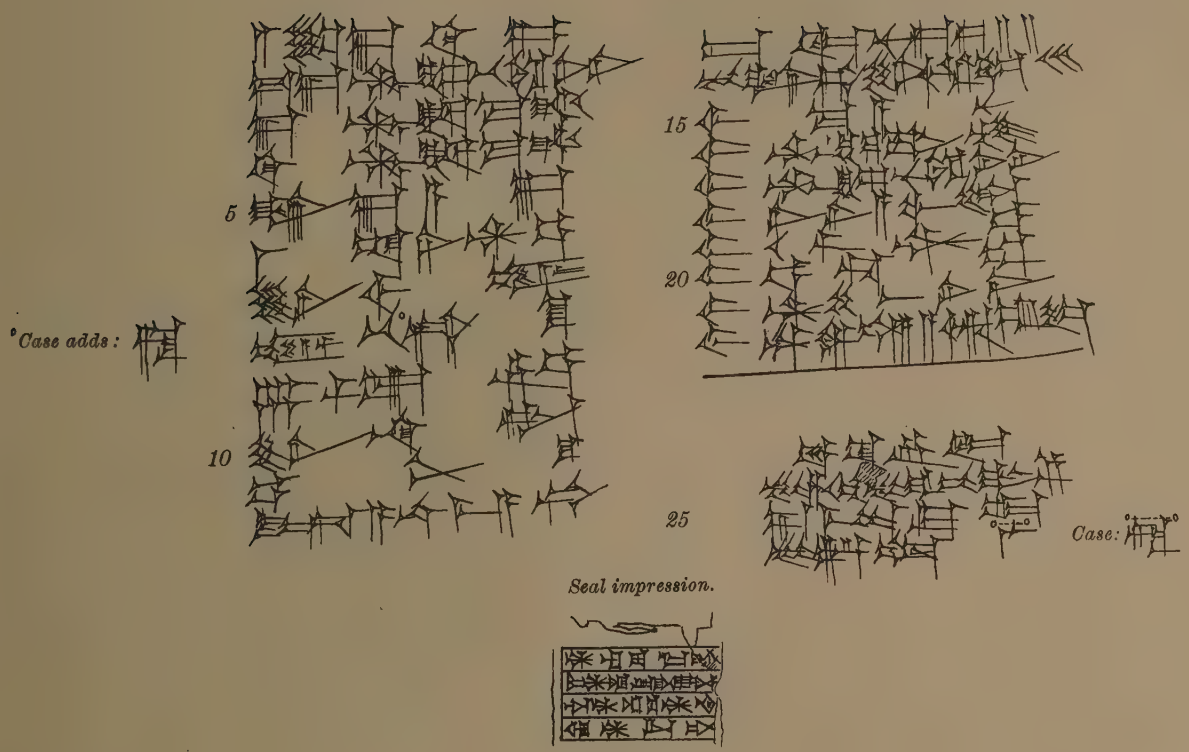
Reverse.



18

Obverse.

Reverse.

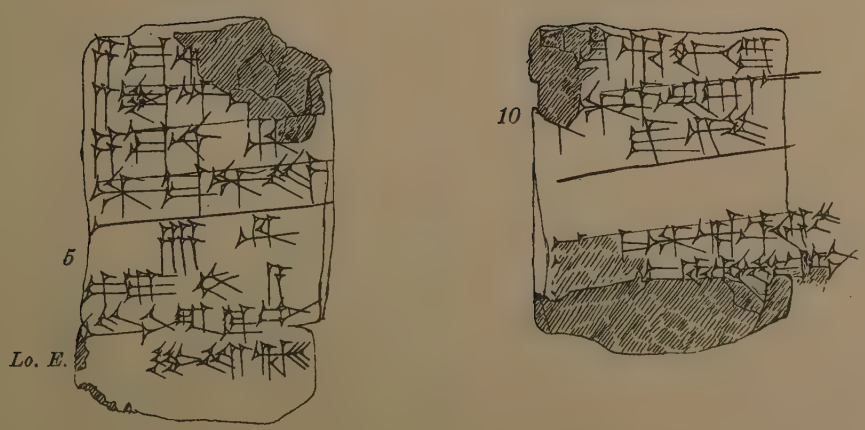


Seal impression.

19

Obverse.

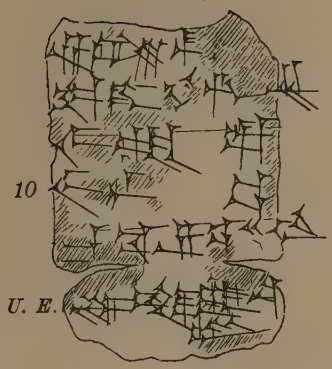
Reverse.



20

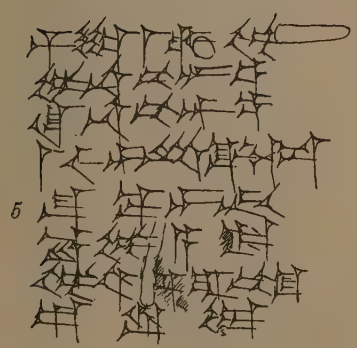
Obverse.

Reverse.

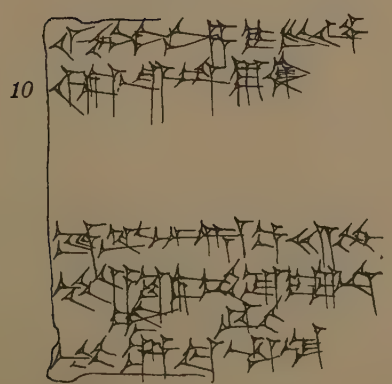


21

Obverse.



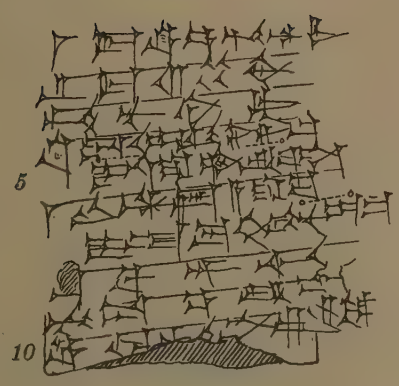
Reverse.



22

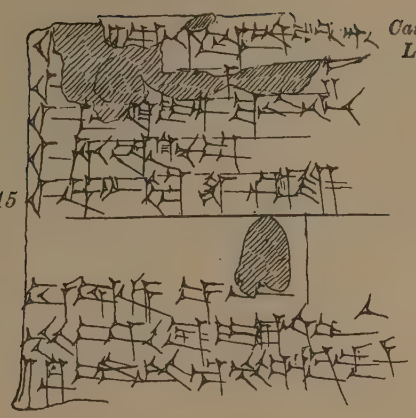
Obverse.

Case omits

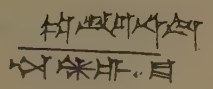


Reverse.

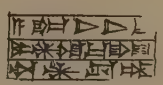
Case omits Li. 11



Seal impression on Case

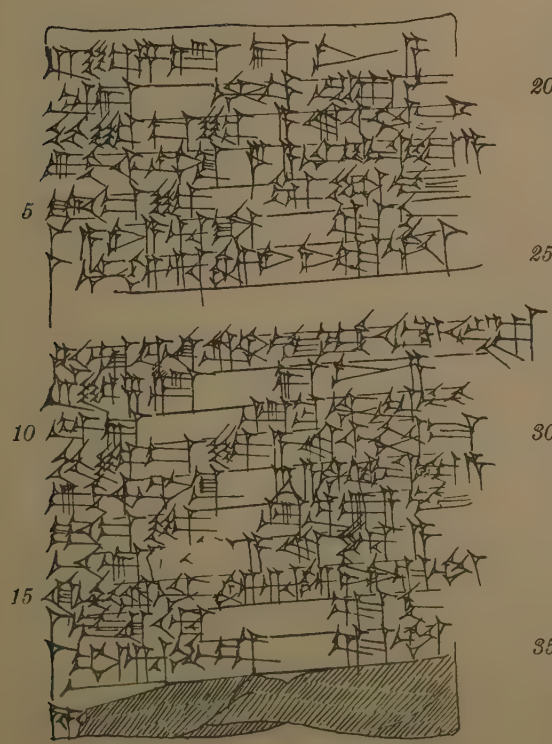


Seal impression on Tablet and Case

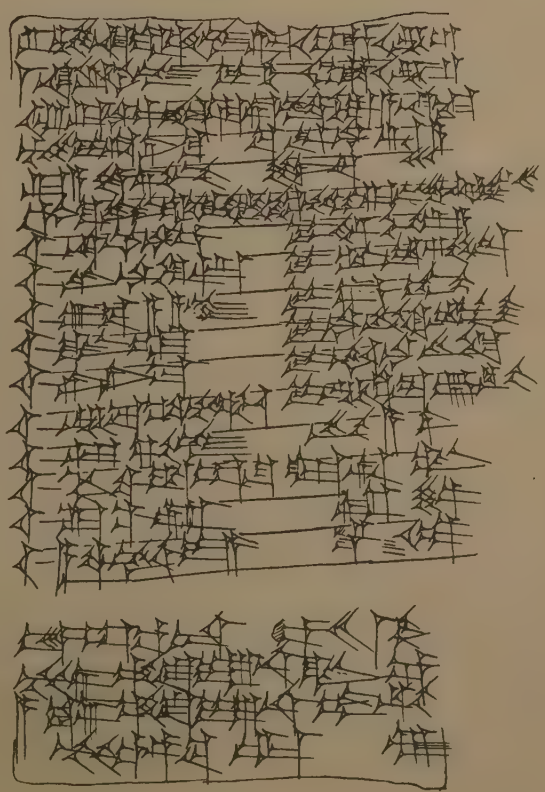


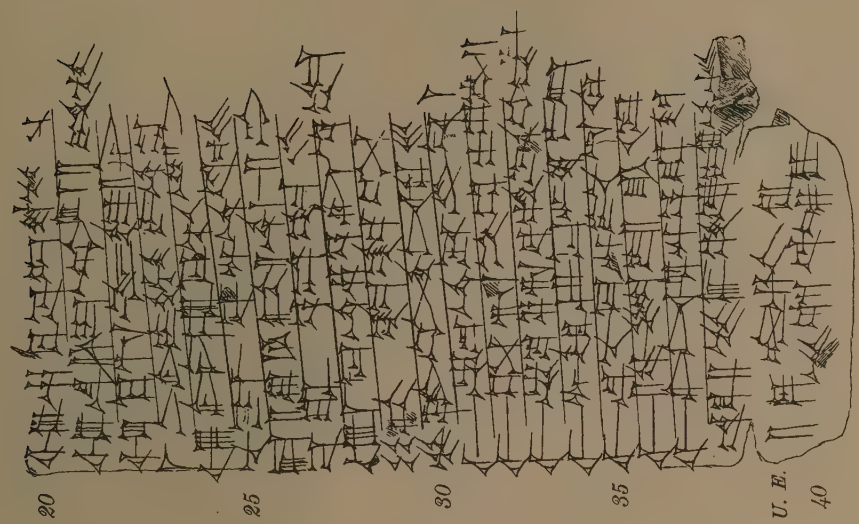
23

Obverse.

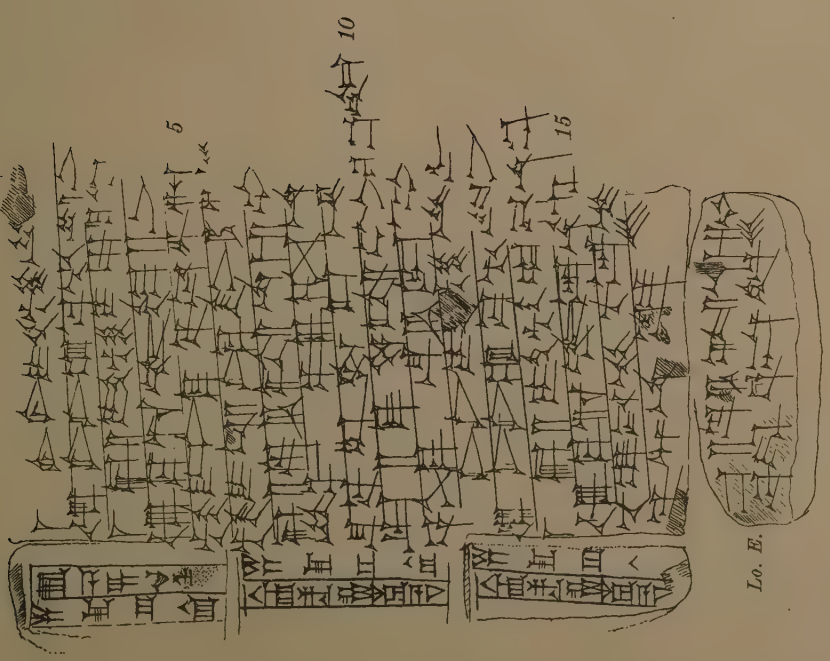


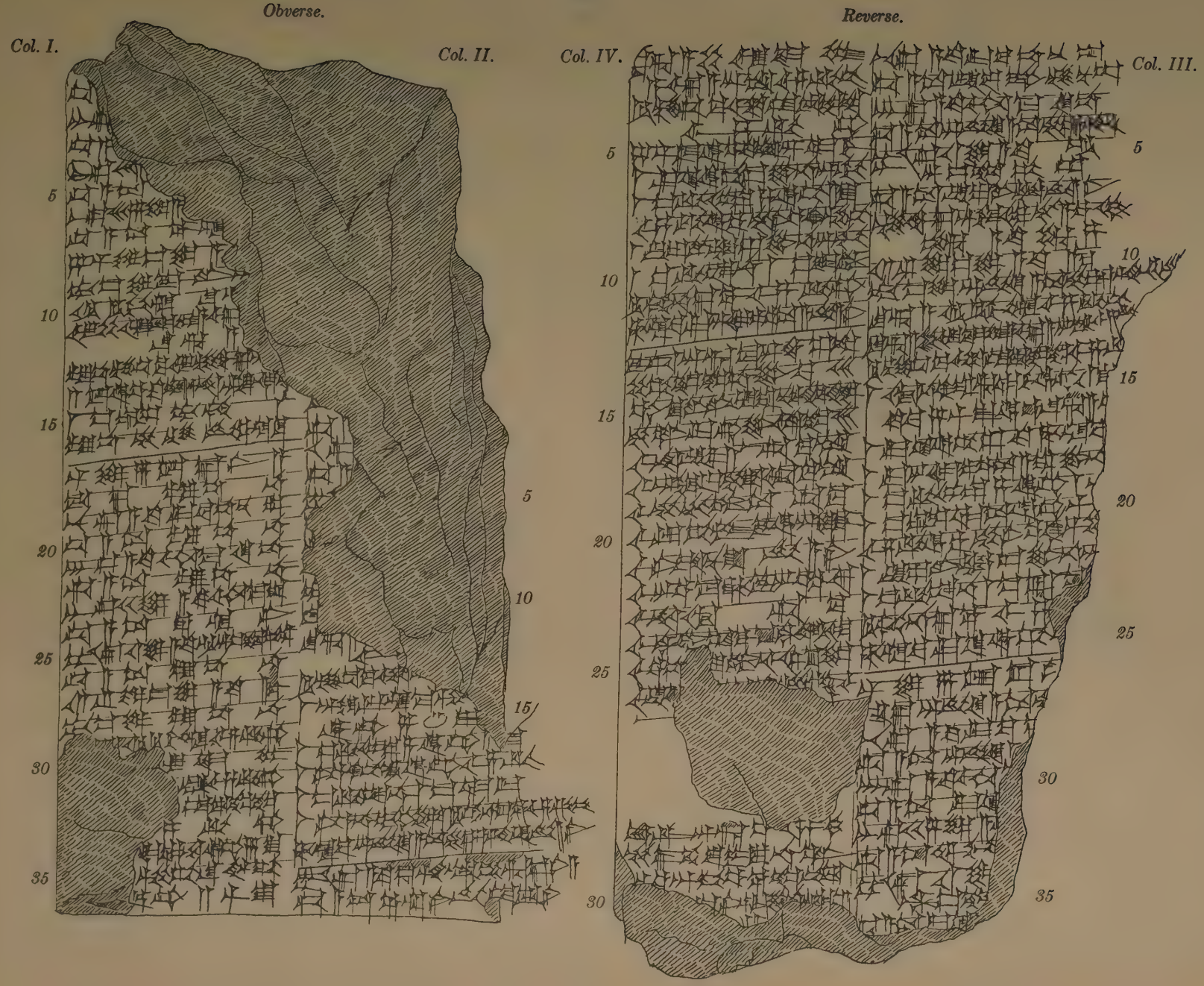
Reverse.





24

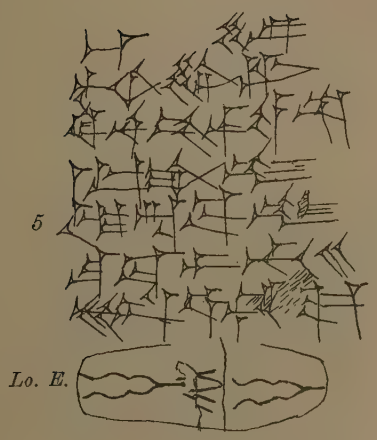




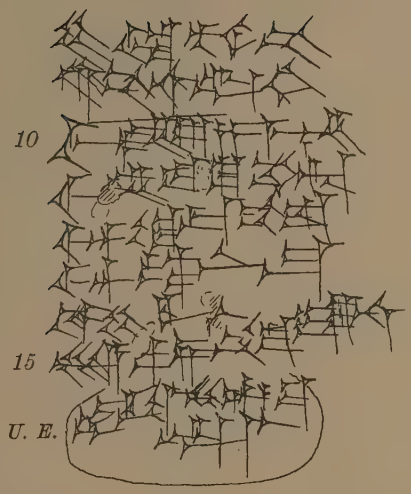
Pl. 13

25

Obverse.

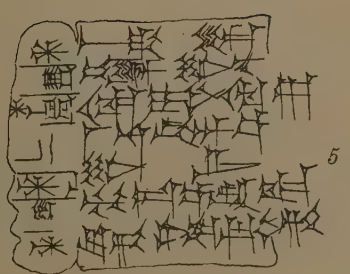


Reverse.

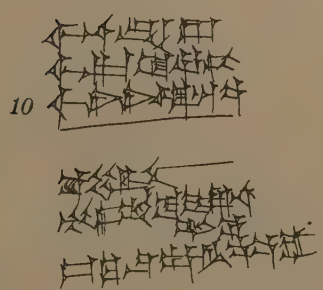


27

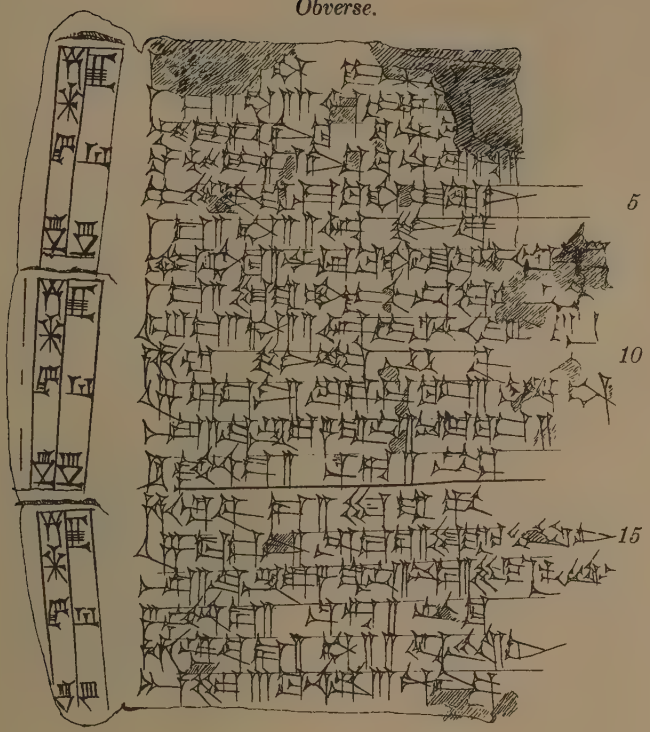
Obverse.



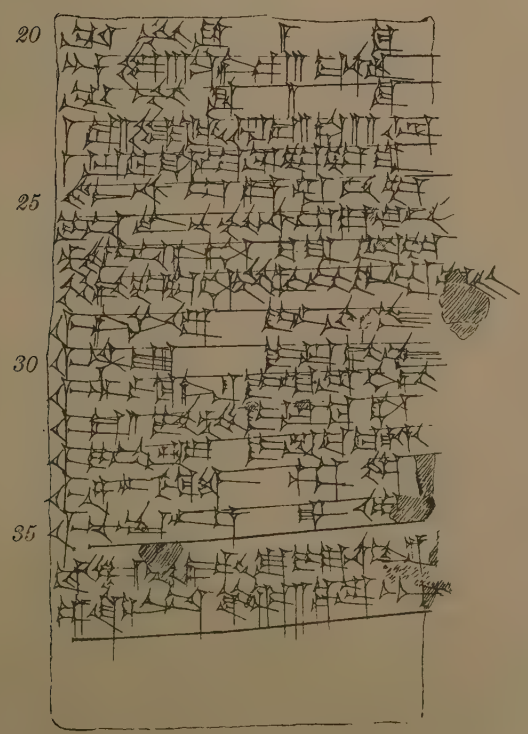
Reverse.



Obverse.

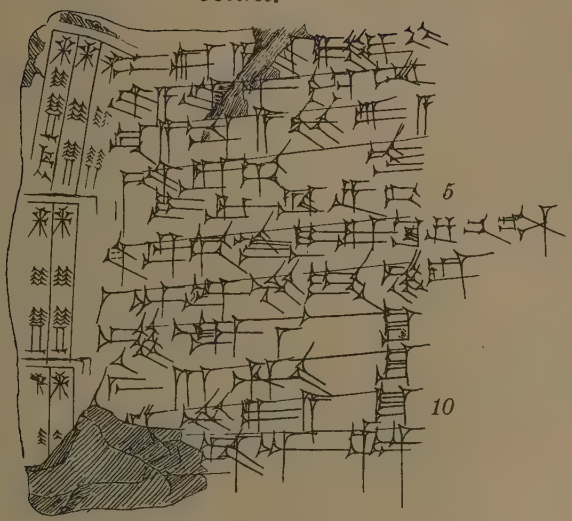


Reverse.

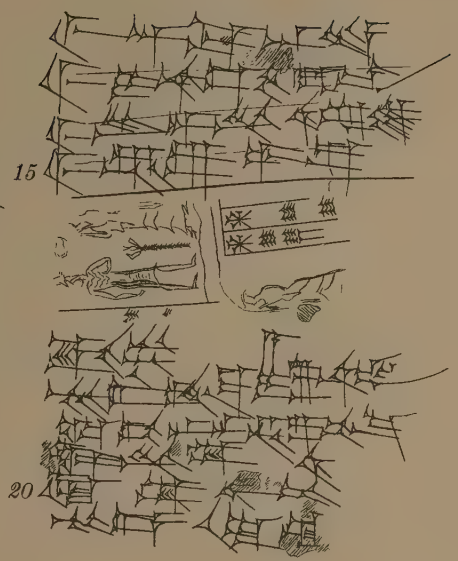


29

Obverse.

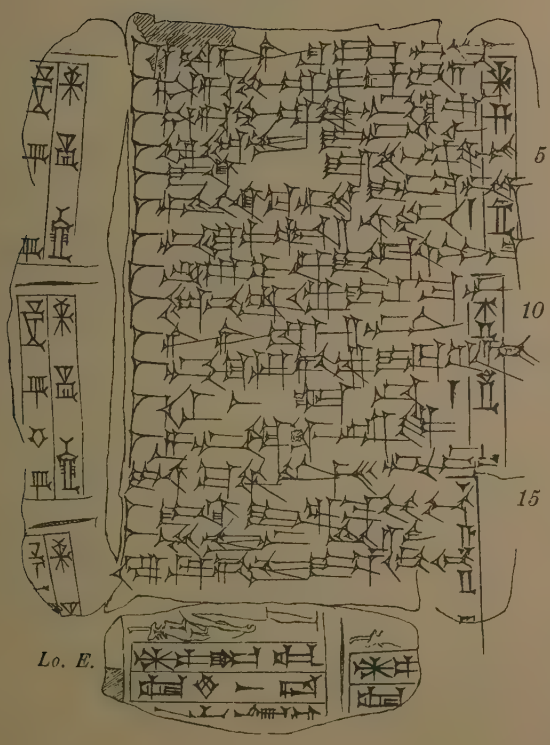


Reverse.

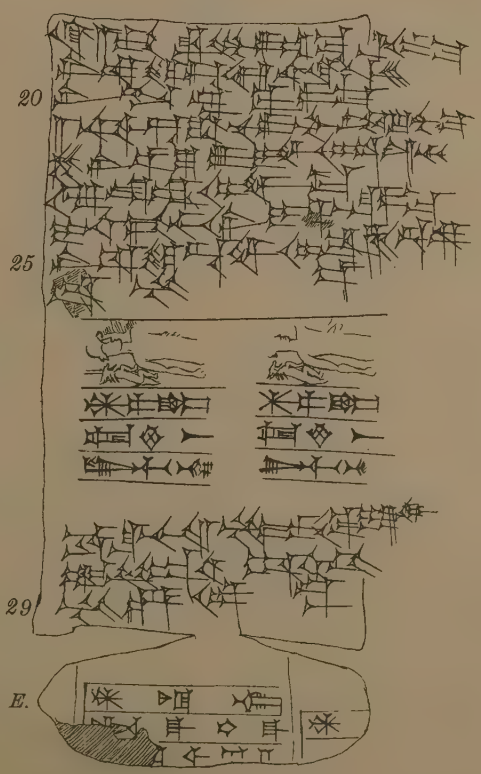


30

Obverse.

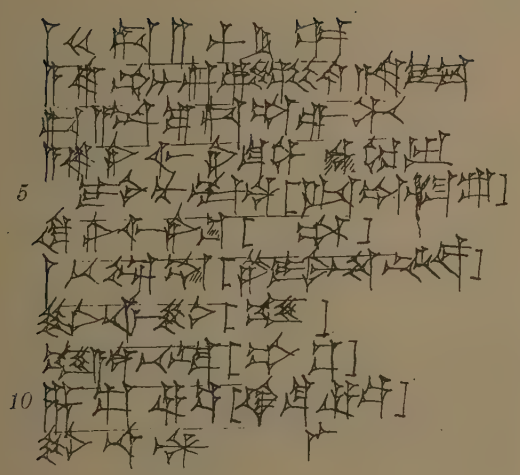


Reverse.



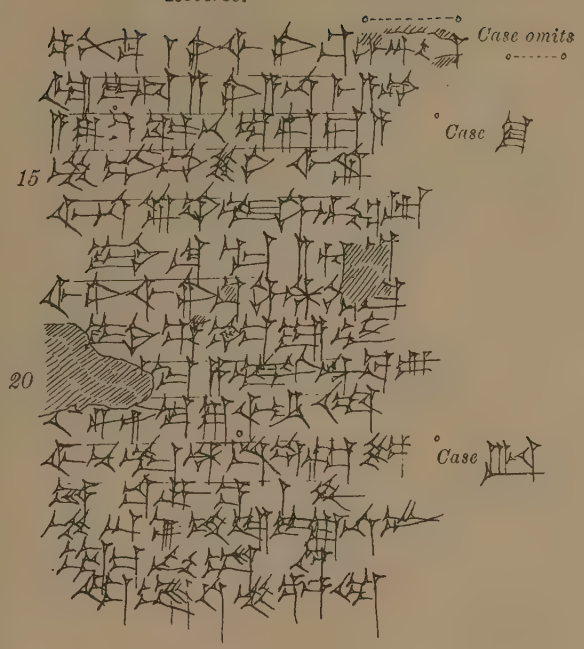
31

Obverse.



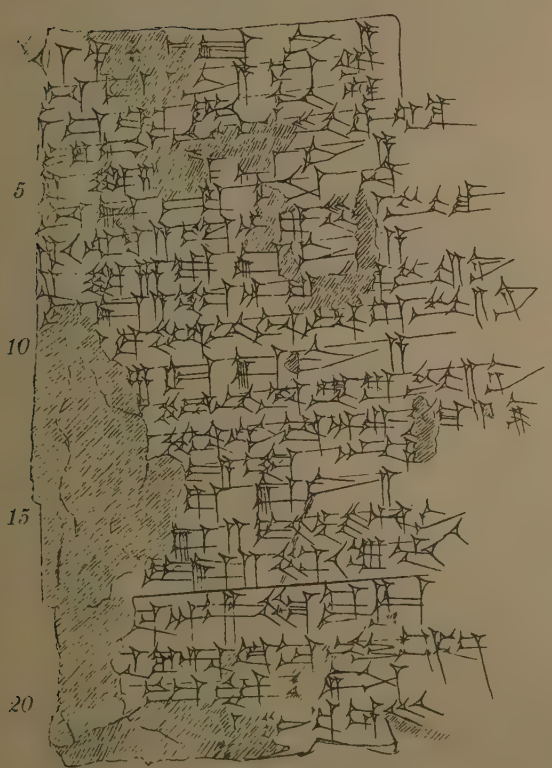
Part of Seal impression.

Reverse.

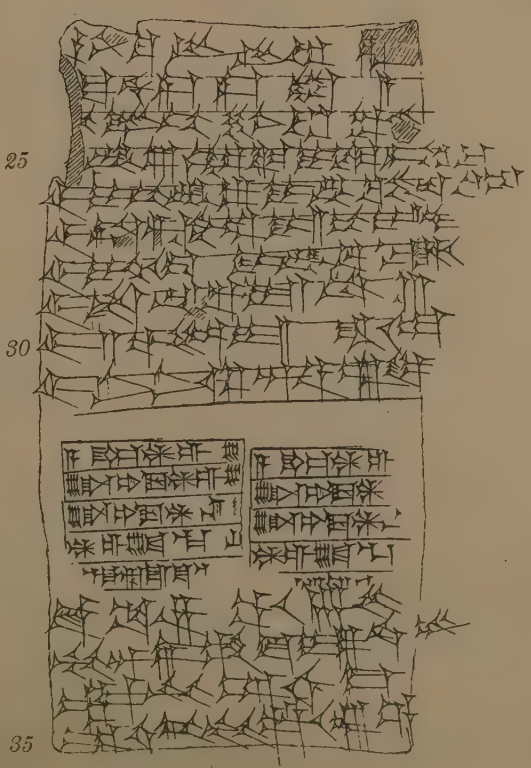


32

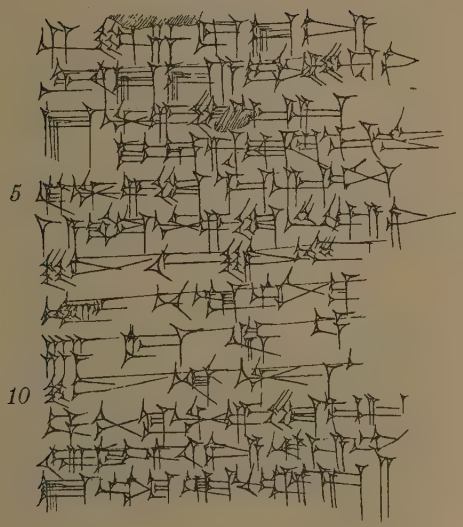
Obverse.



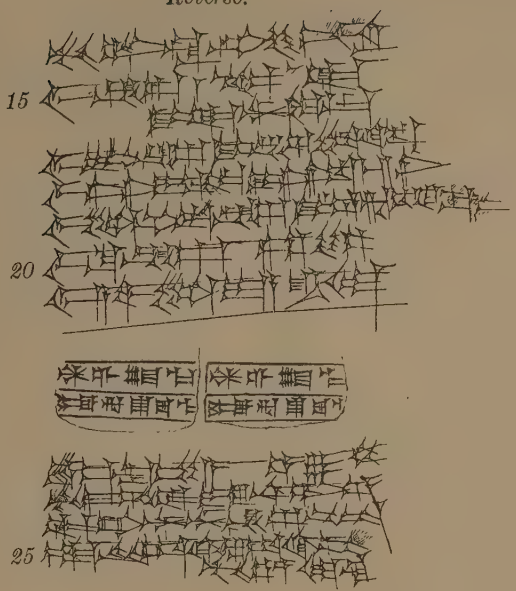
Reverse.



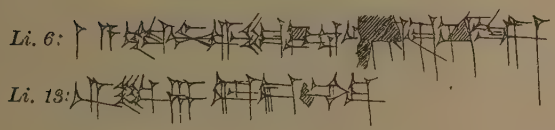
Obverse.



Reverse.

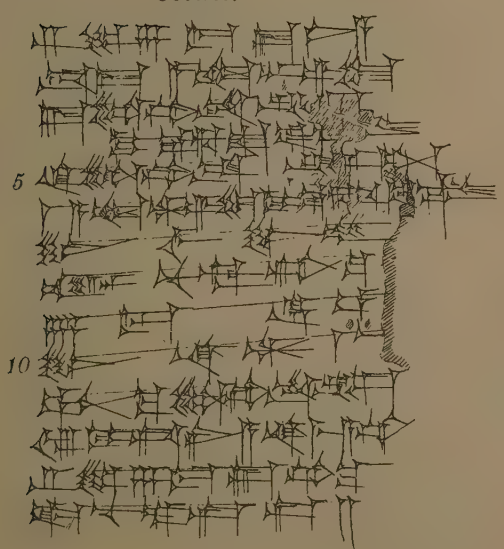


Variants of Case.

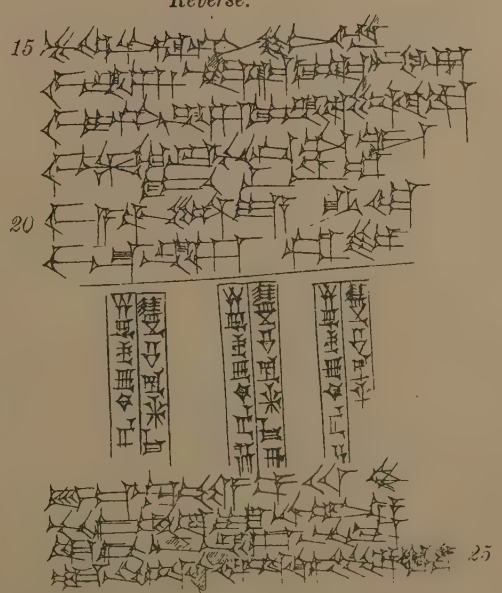


34

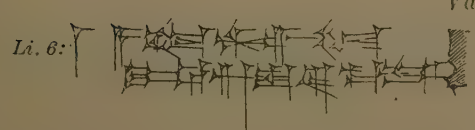
Obverse.

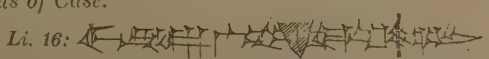


Reverse.

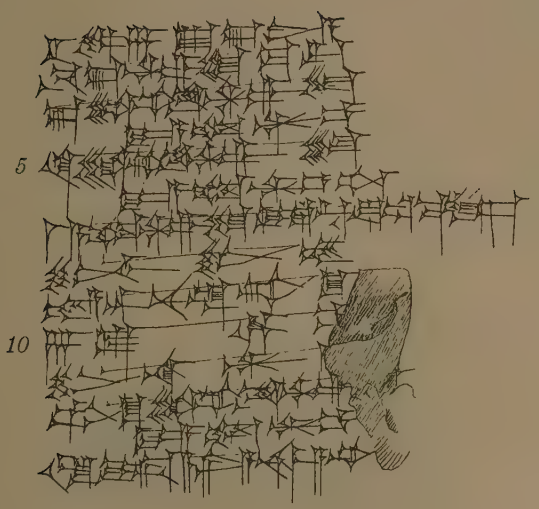


Variants of Case.

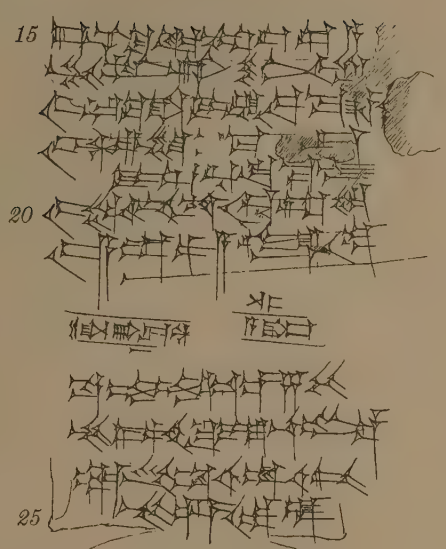




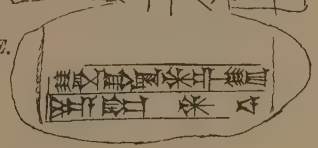
Obverse.



Reverse.



U. E.

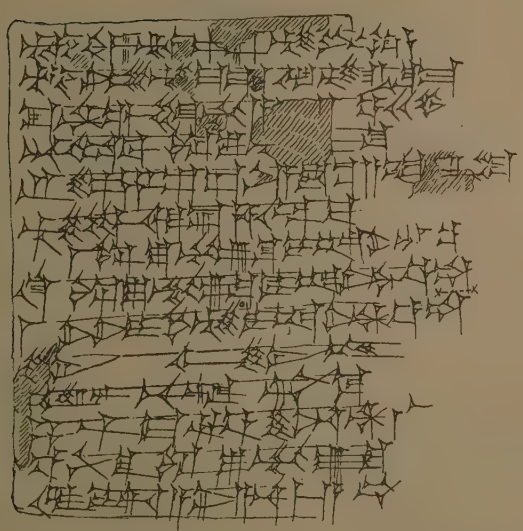


Variants of Case.

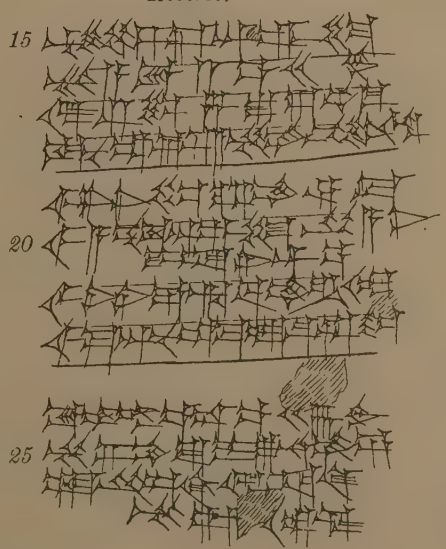
Li. 7 omits -um-
Li. 13 omitted.

36

Obverse.



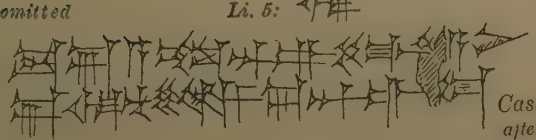
Reverse.



Variants of Case.

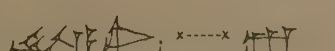
Li. 4 omitted

Li. 5:

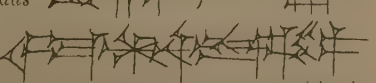


Li. 5:

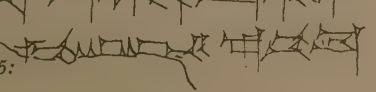
Li. 9 adds



Li. 23:



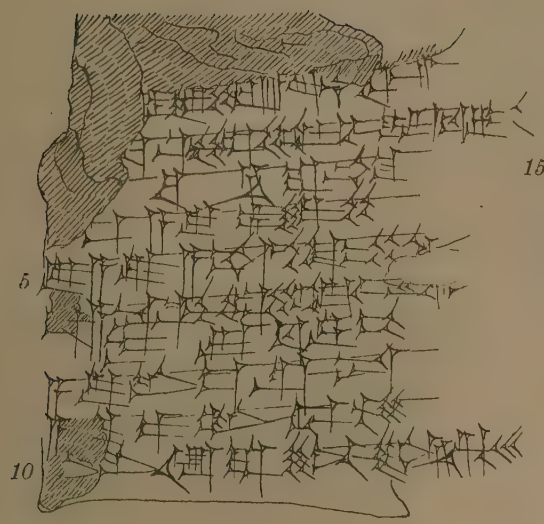
Case adds after Li. 25:



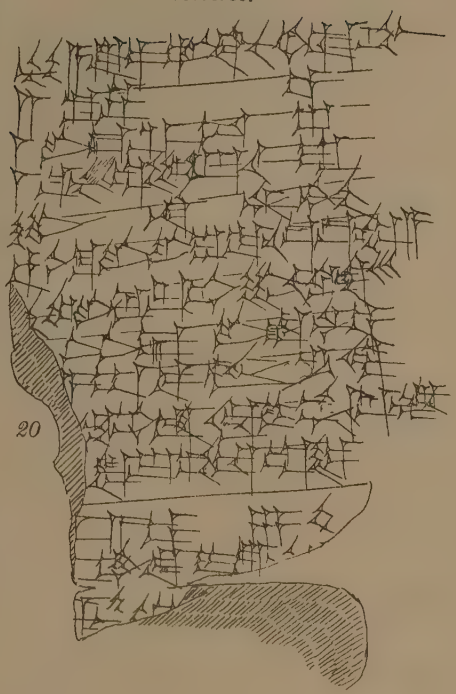
37

Tablet.

Obverse.

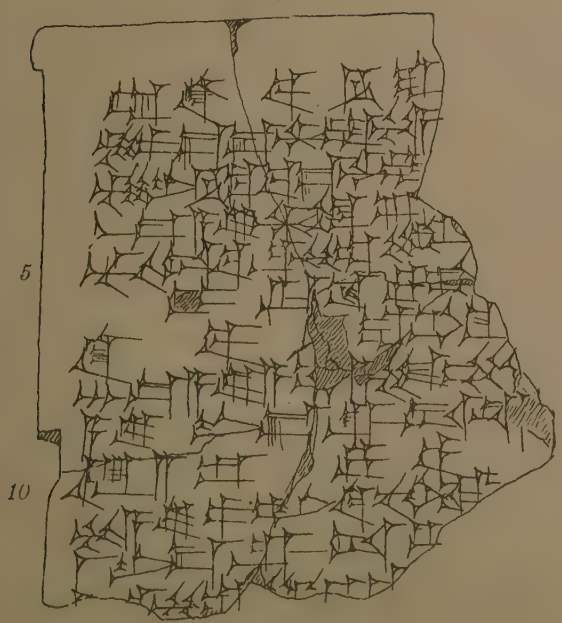


Reverse.

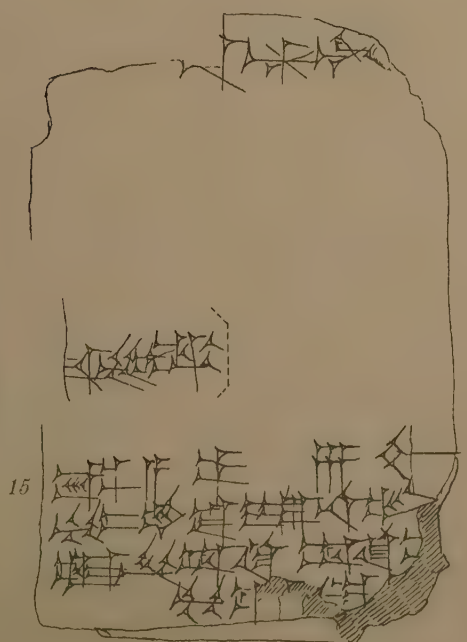


Case.

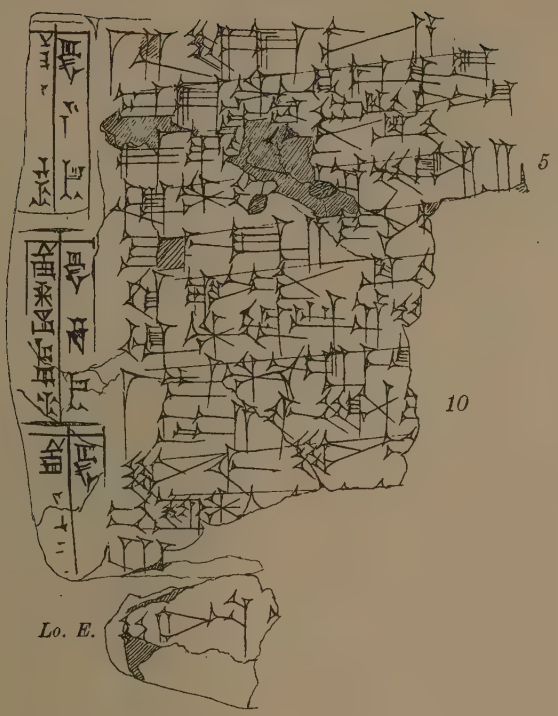
Obverse.



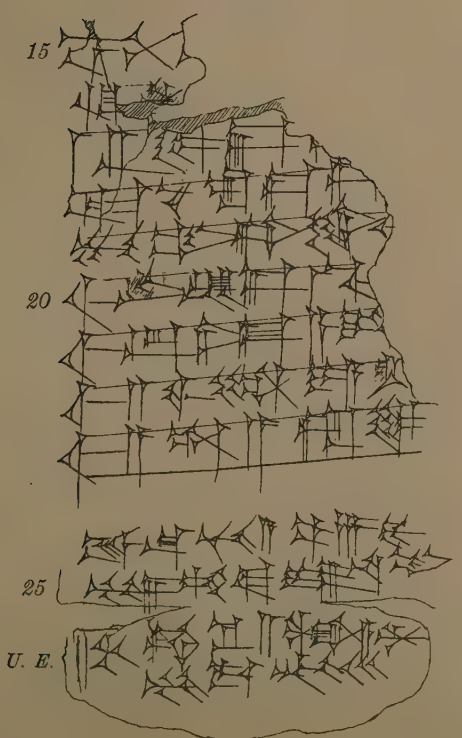
Reverse.



Obverse.

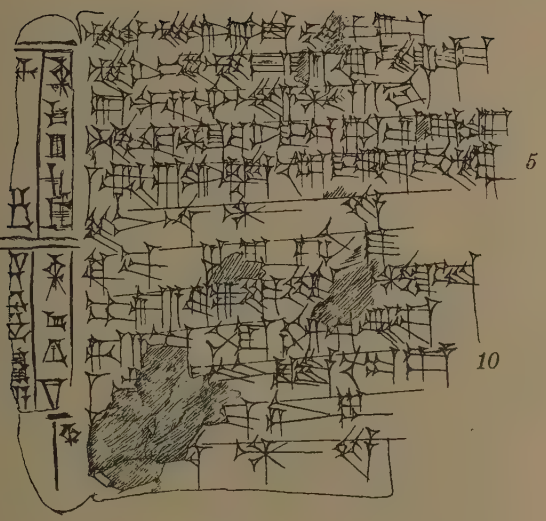


Reverse.

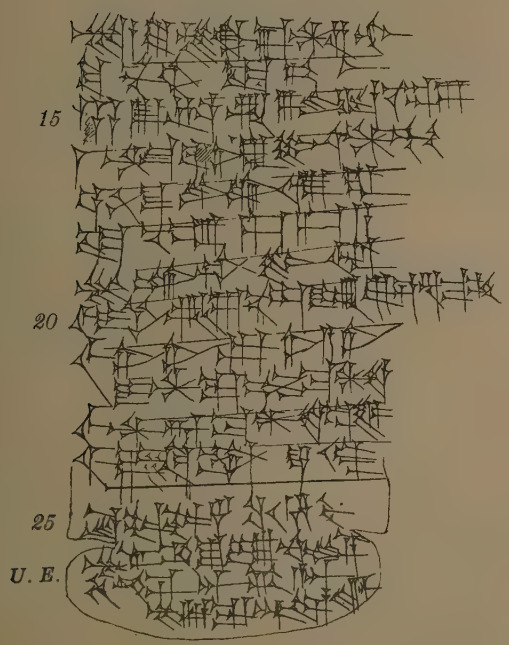


39

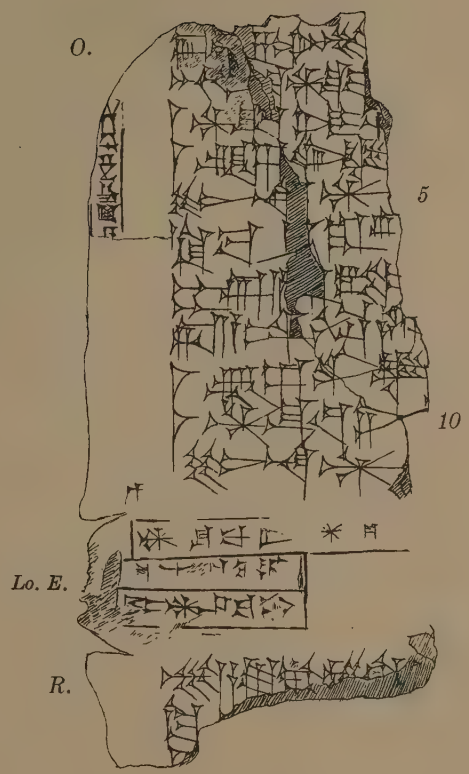
Obverse.



Reverse.



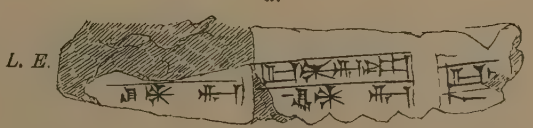
Case.



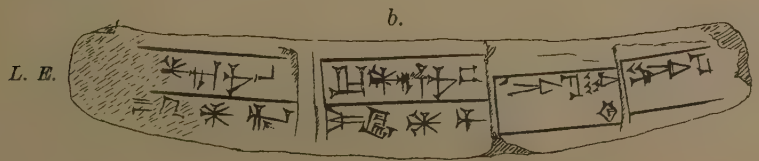
69

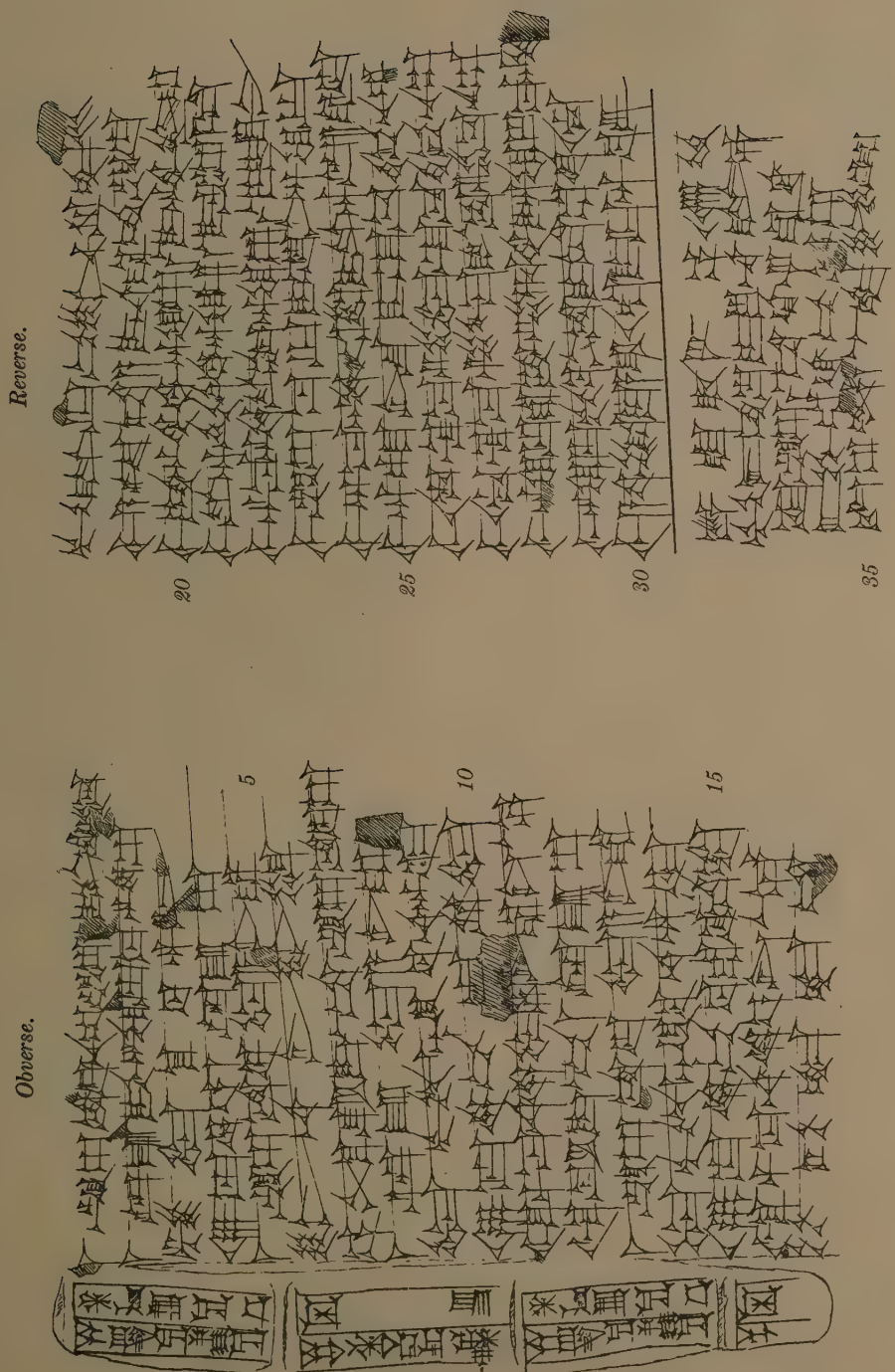
Seal impressions

a.



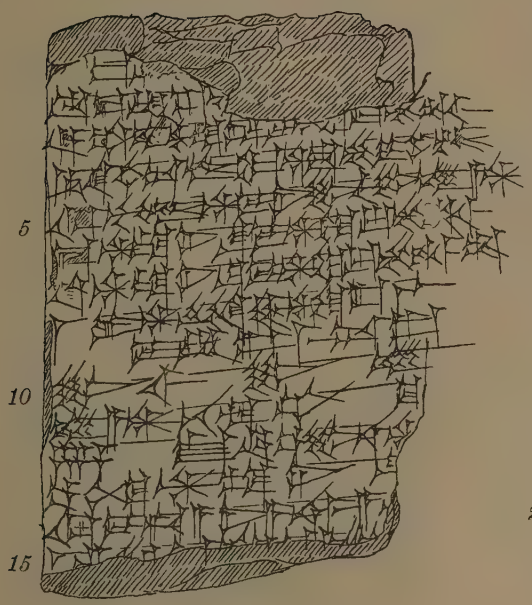
b.



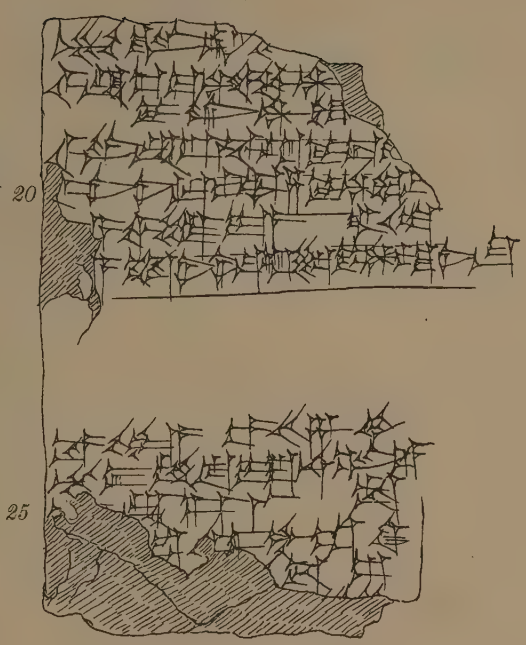

Reverse.
20
25
30
35
40
Obverse.
5
10
15

41

Obverse.

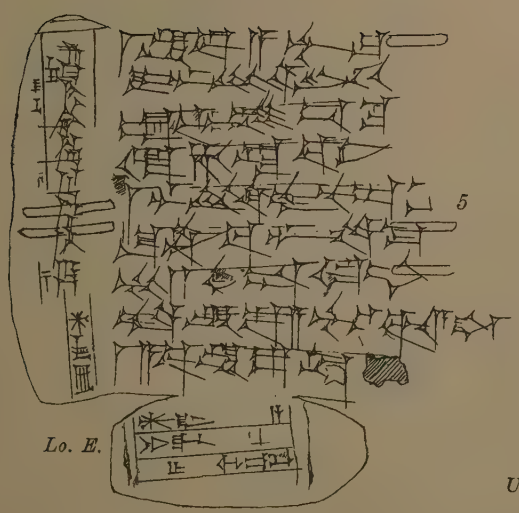


Reverse.

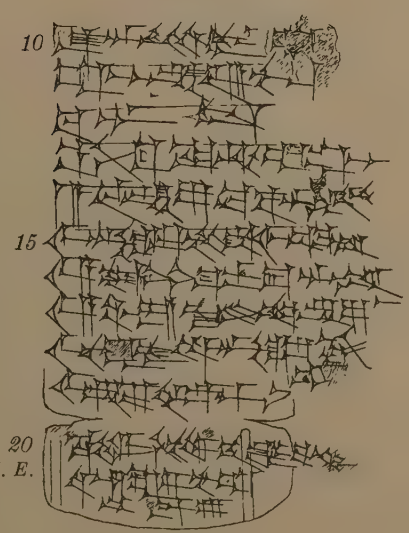


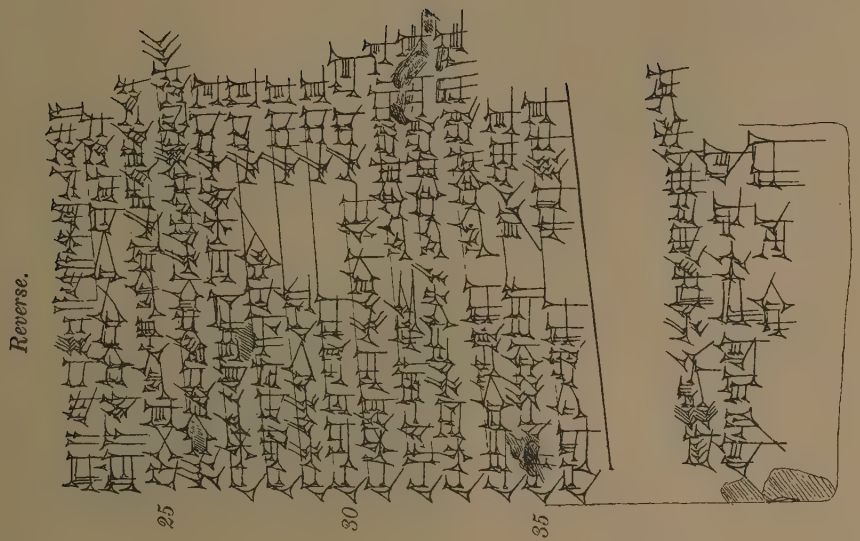
42

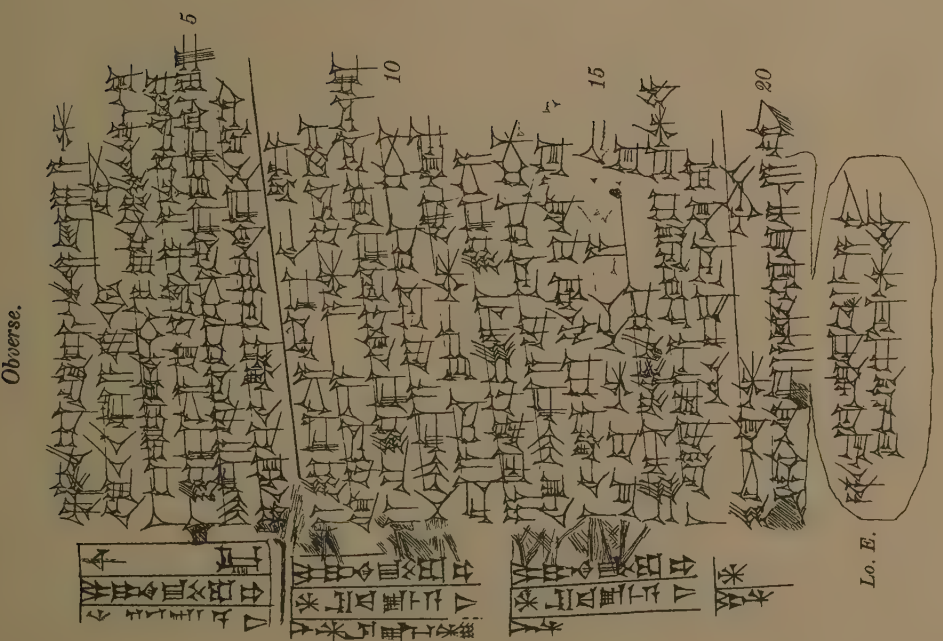
Obverse.



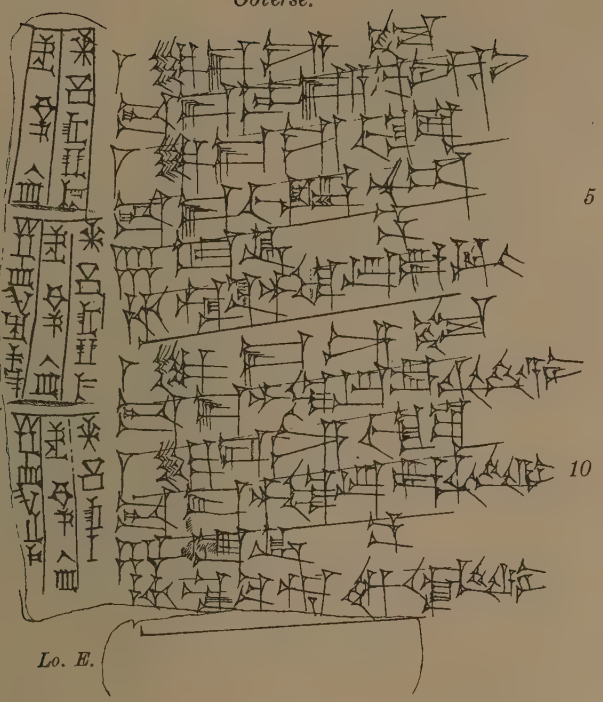
Reverse.



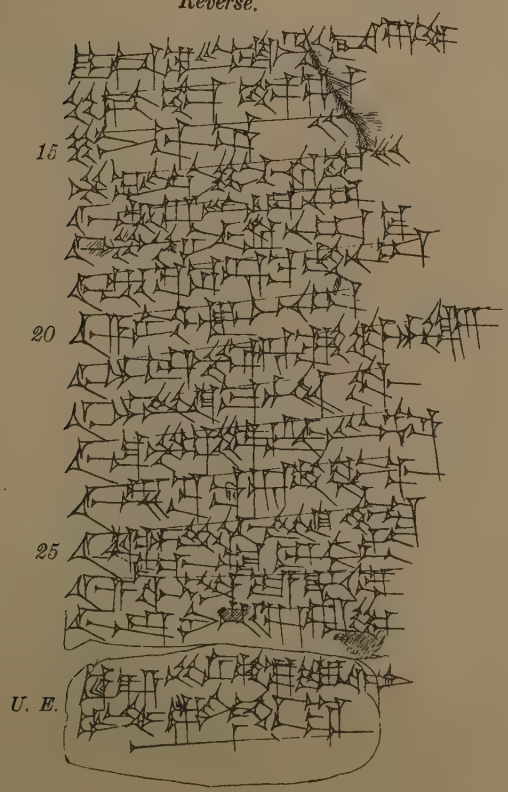

Reverse.
25
30
35


Obverse.
5
10
15
20
Lo. E.

Obverse.

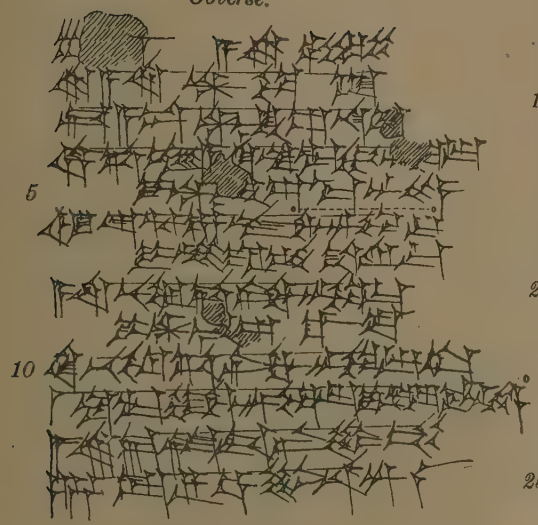


Reverse.

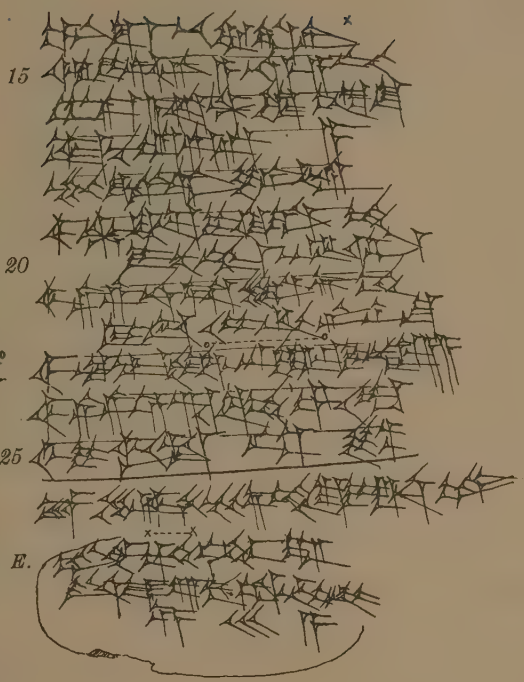


45

Obverse.



Reverse.

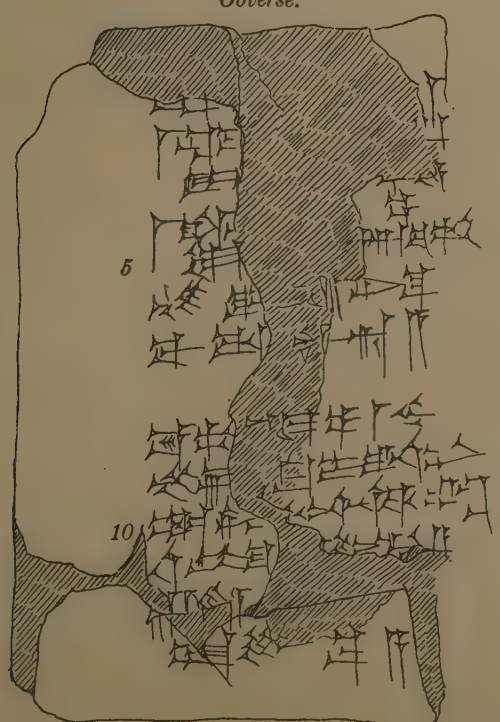


Variants of Case.

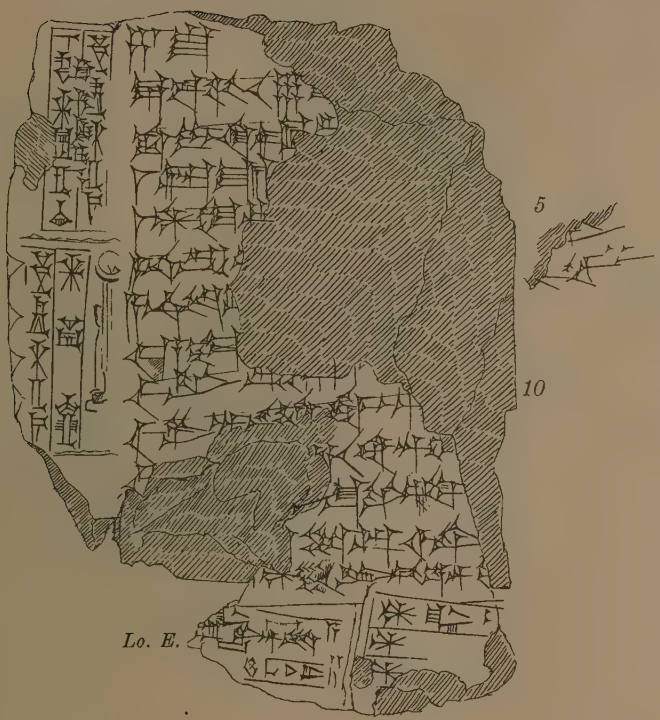
l. 6 and 23 °----° om.; l. 11 ° adds.
l. 14 × adds: dumu ᵈen-[-----
l. 27

46

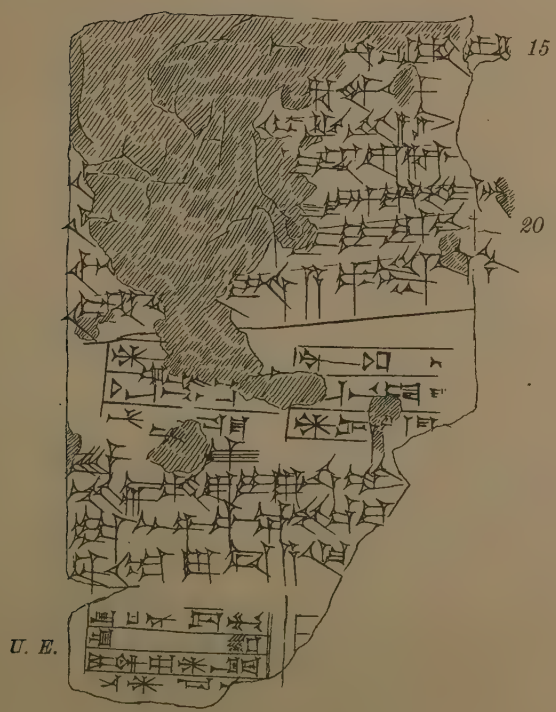
Obverse.



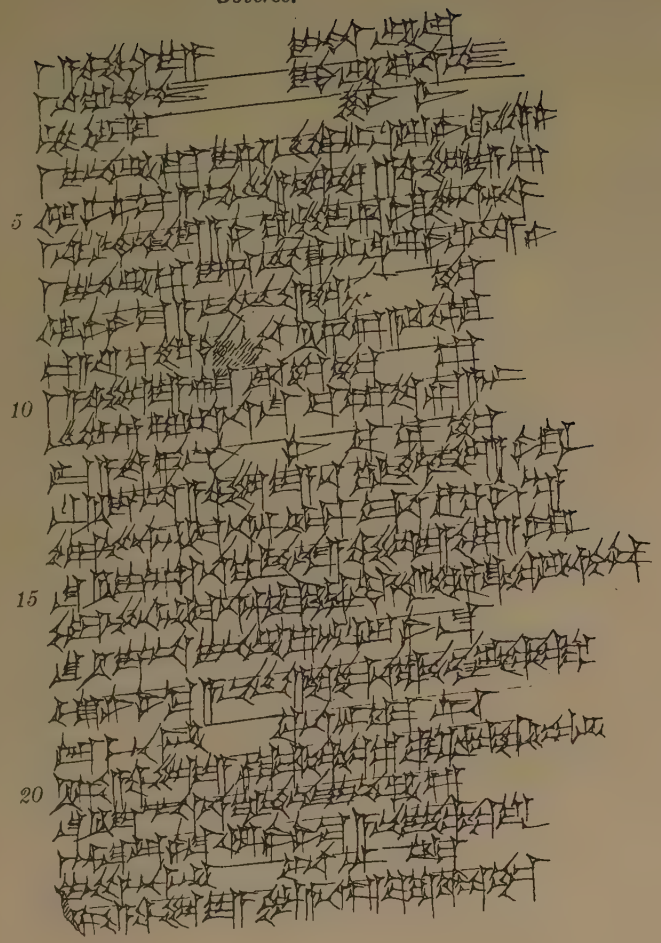
Obverse.



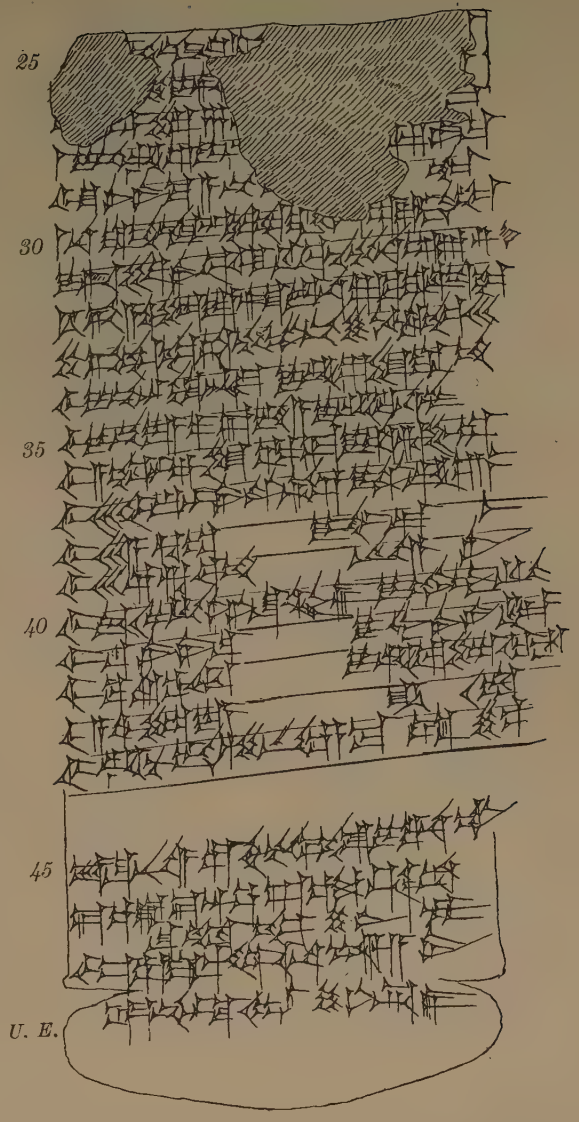
Reverse.



Obverse.



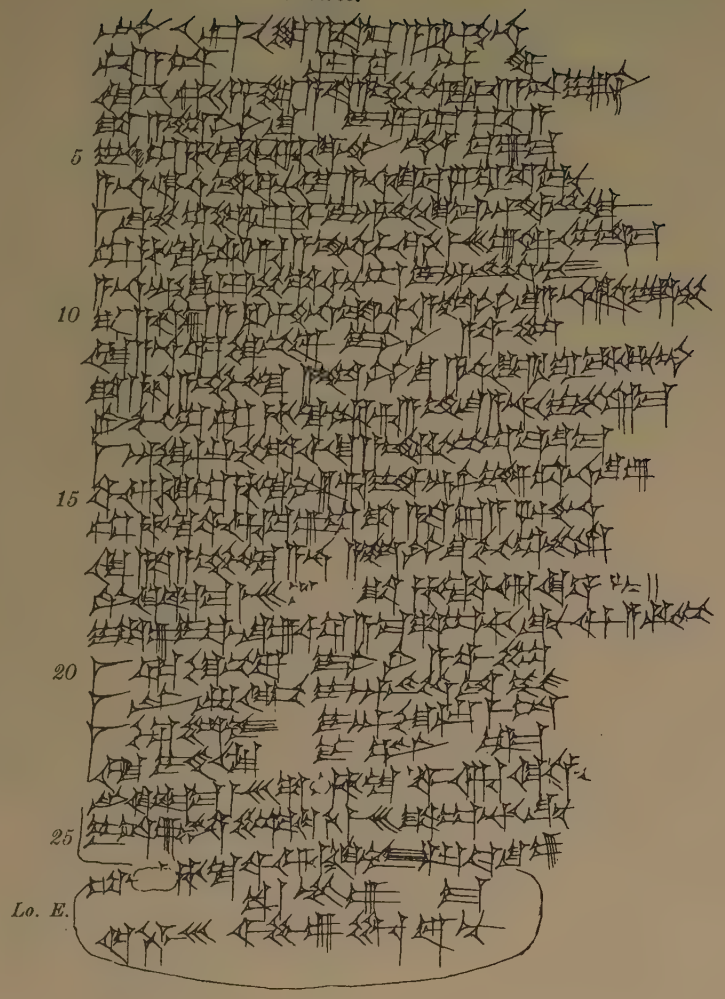
Reverse.



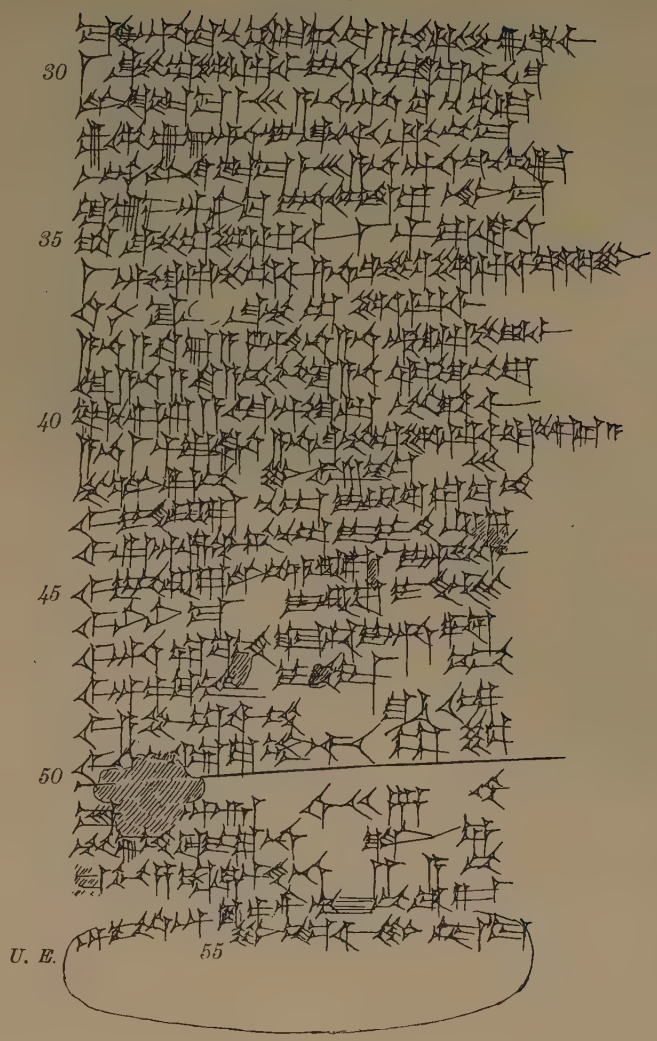
Pl. 29

Tablet.

Obverse.

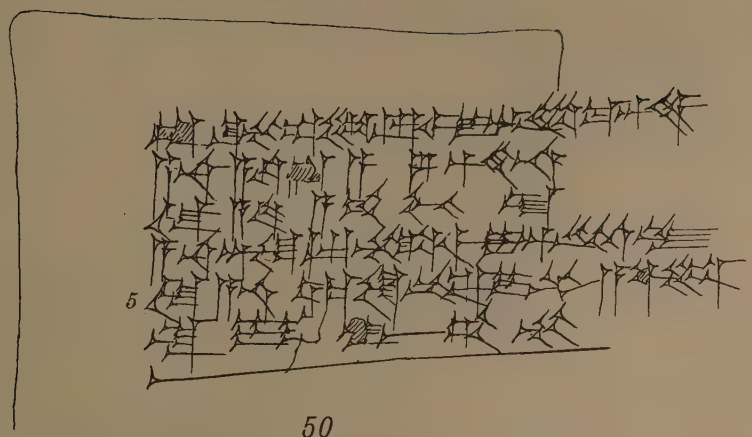


Reverse.



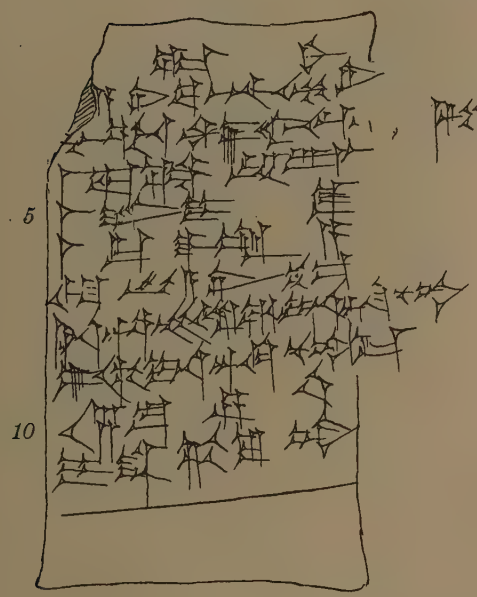
Pl. 30

Case.

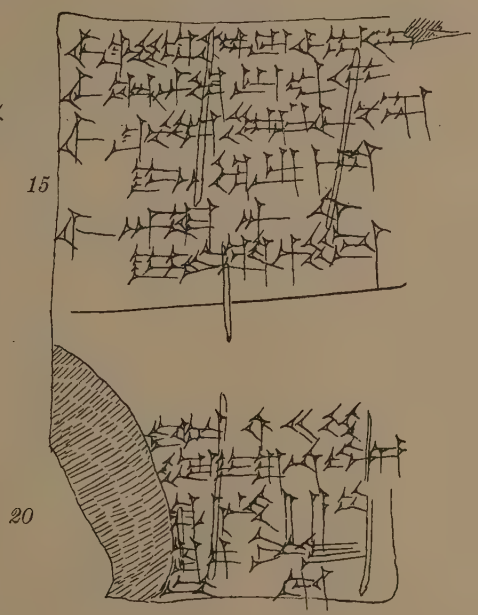


50

Obverse.

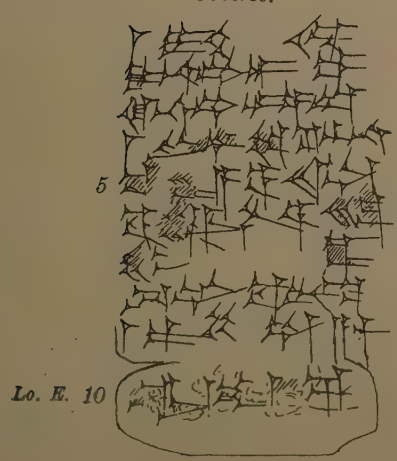


Reverse.

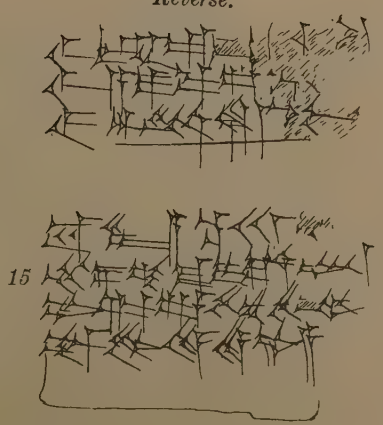


51

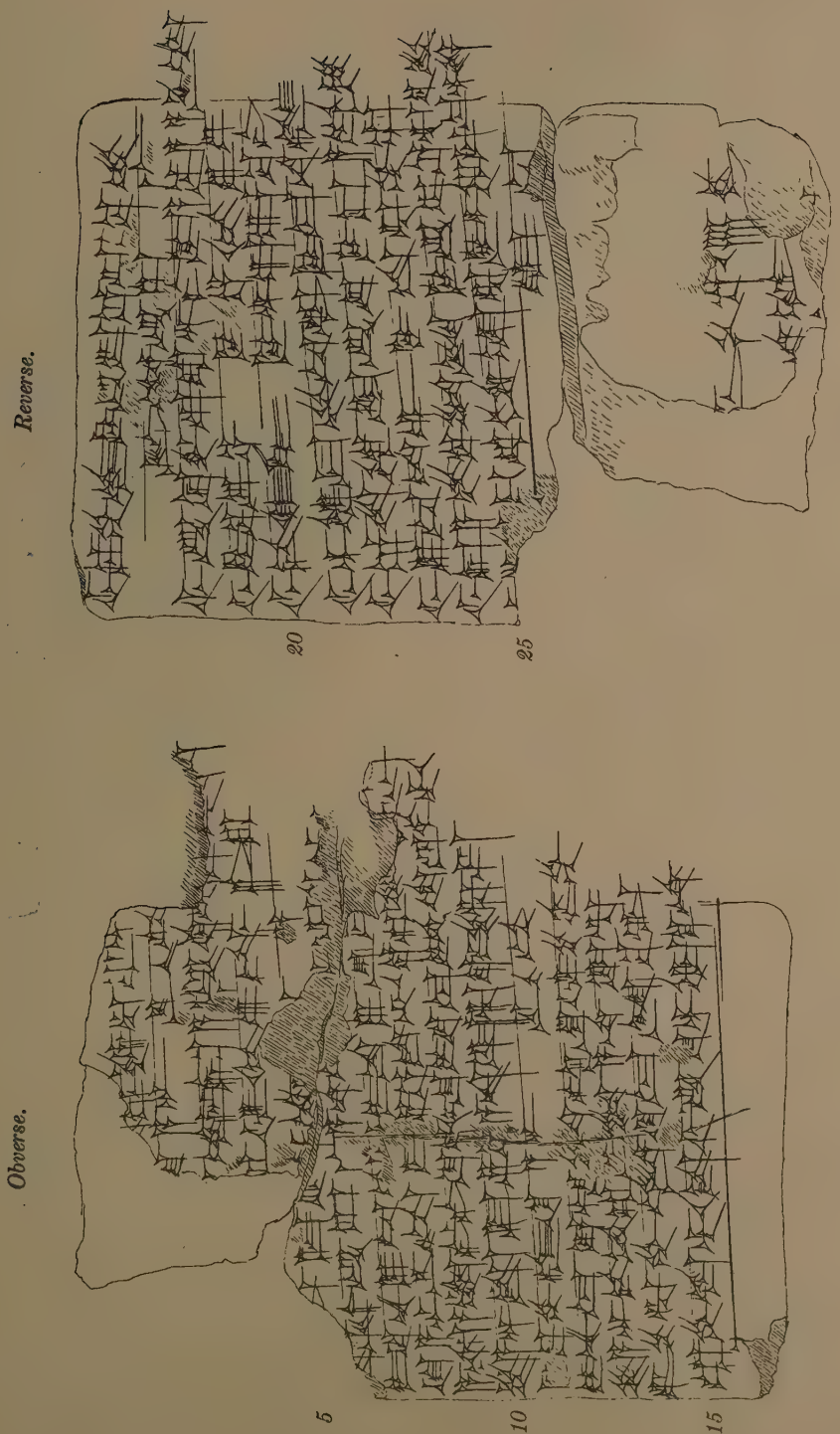
Obverse.

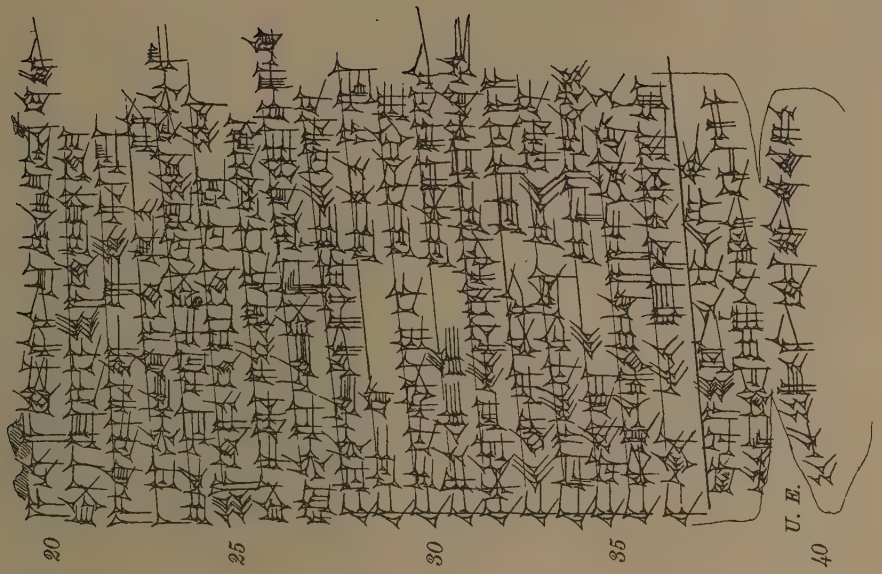


Reverse.

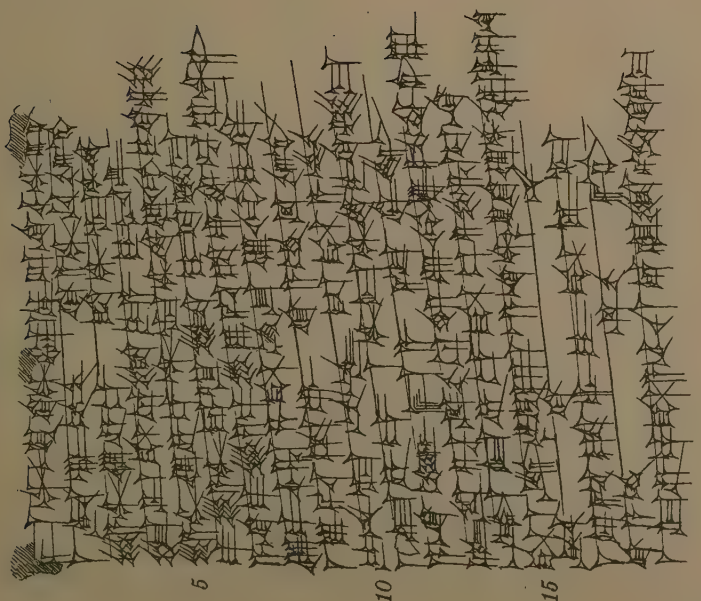


52

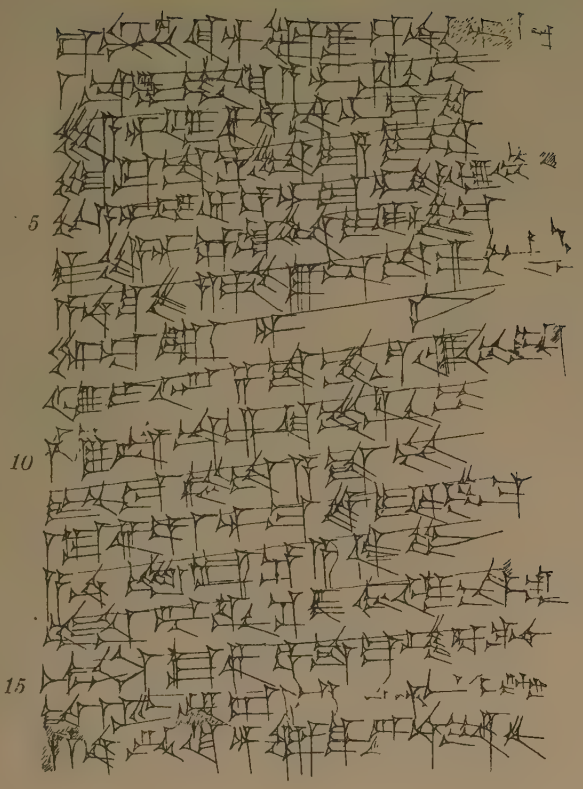




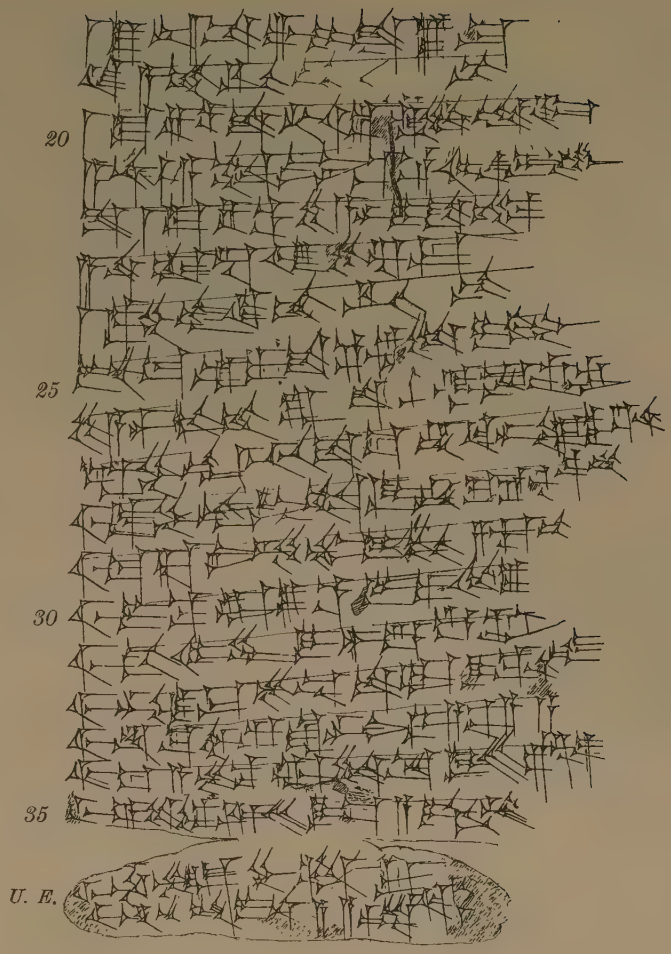
53



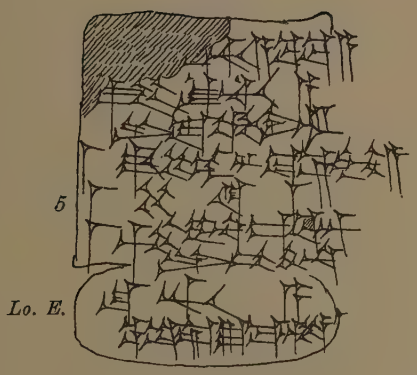
Obverse.



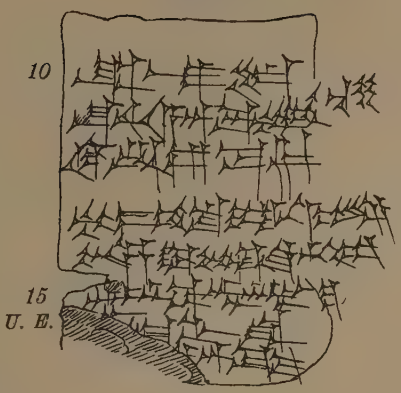
Reverse.



Obverse.

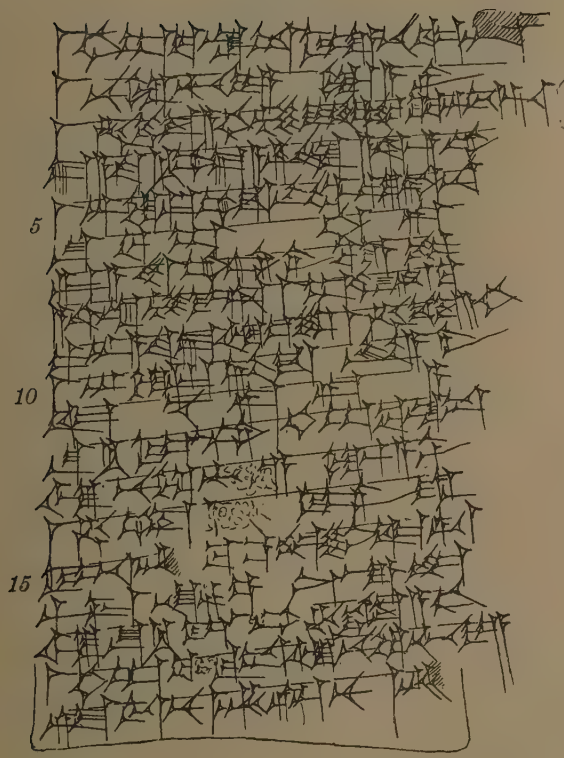


Reverse.

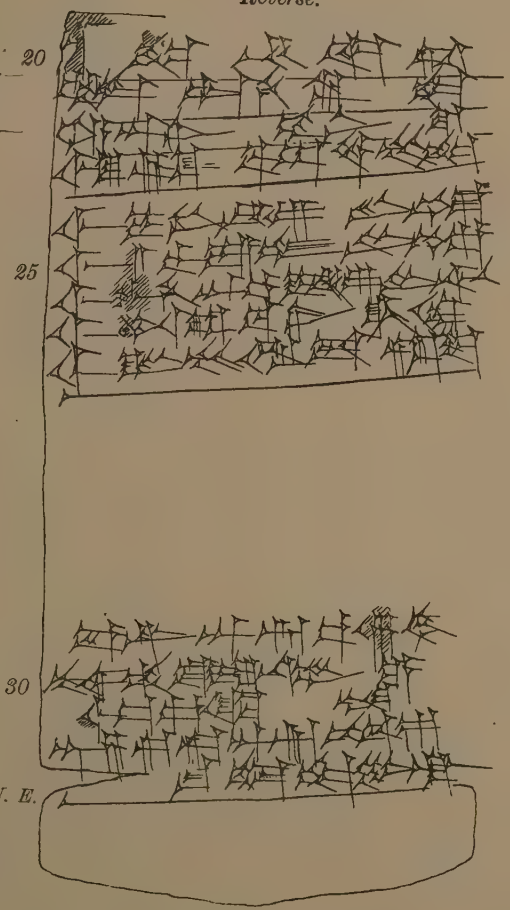


57

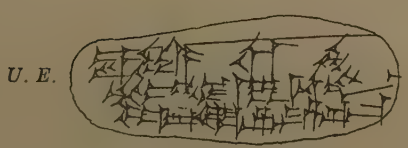
Obverse.

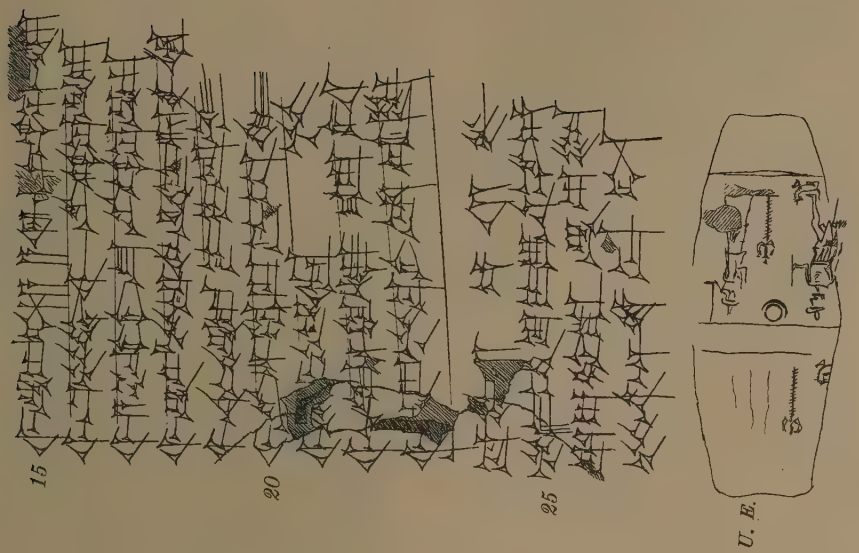


Reverse.

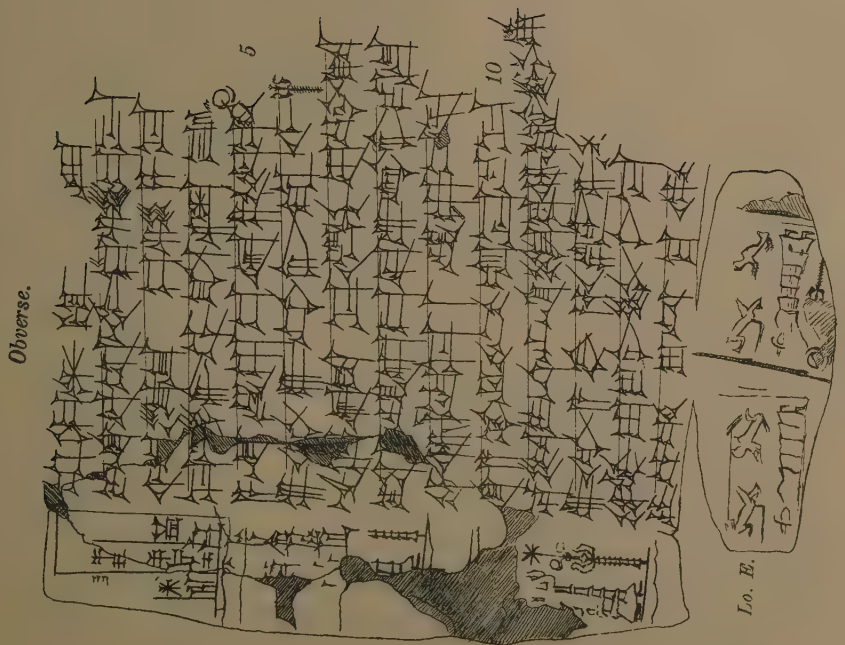


56





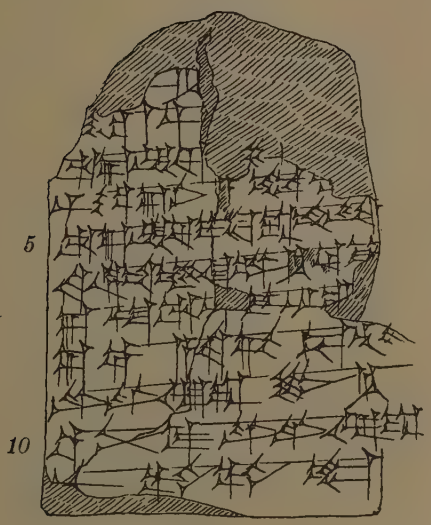
58



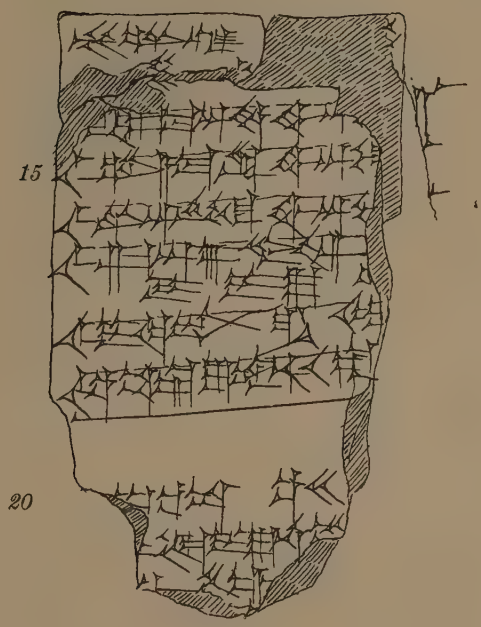
59

Tablet.

Obverse.

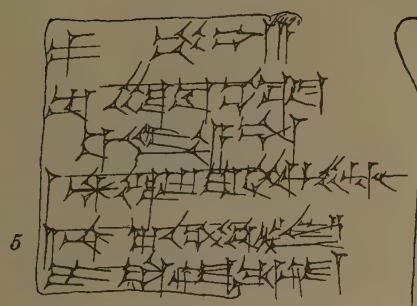


Reverse.

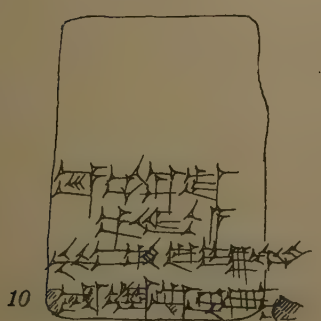


60

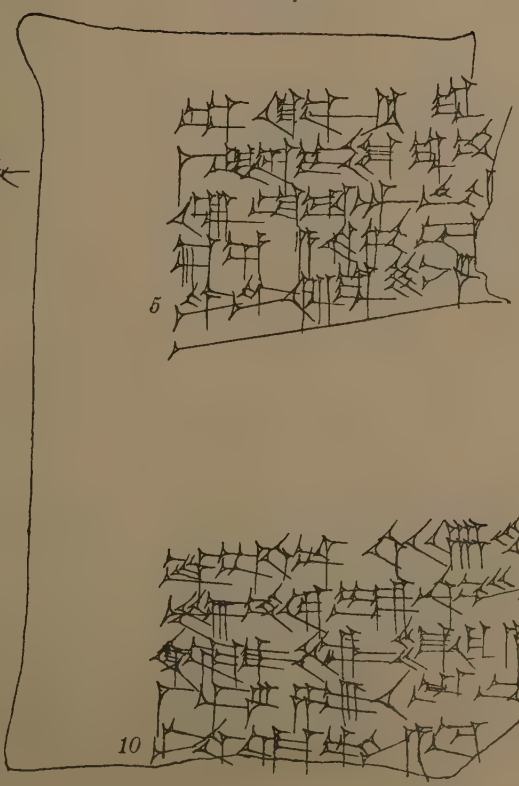
Obverse.



Reverse.

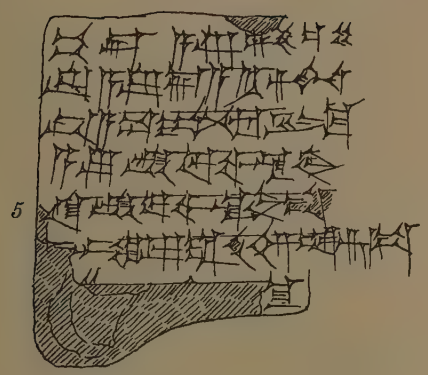


Case of 59.

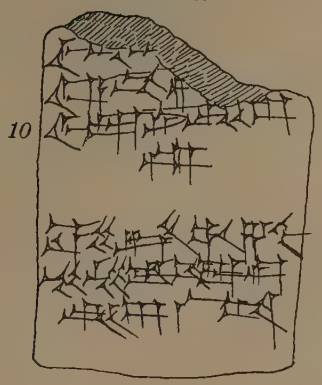


61

Obverse.

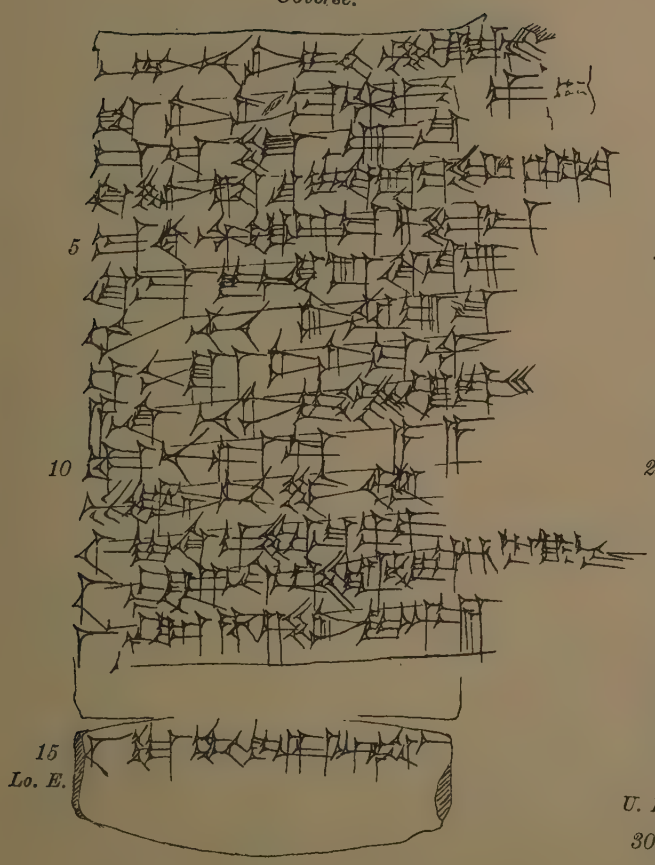


Reverse.

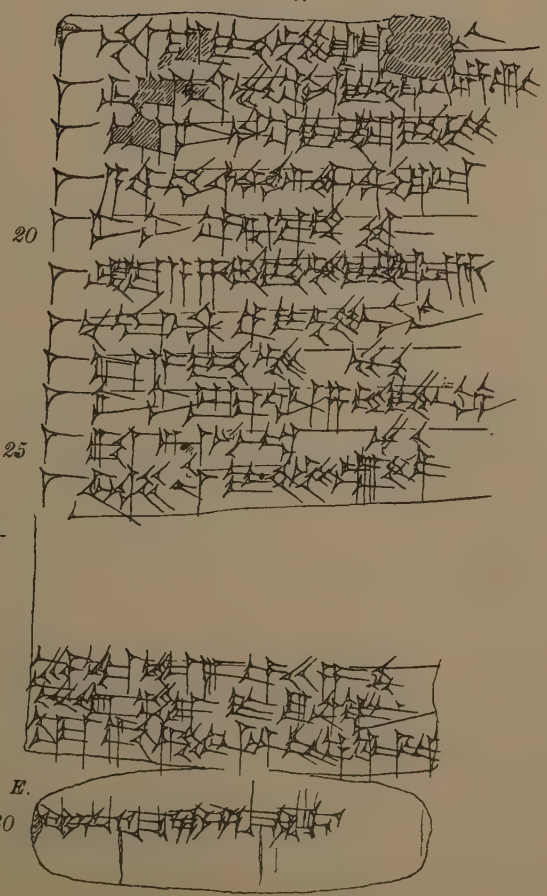


62

Obverse.

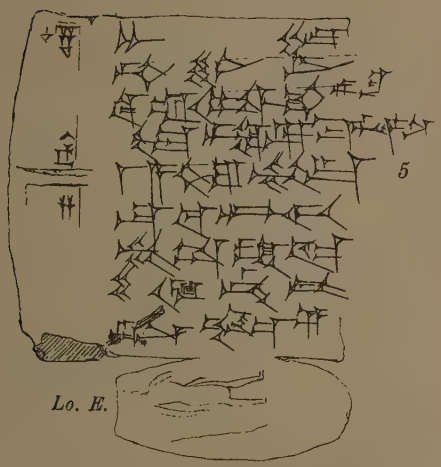


Reverse.

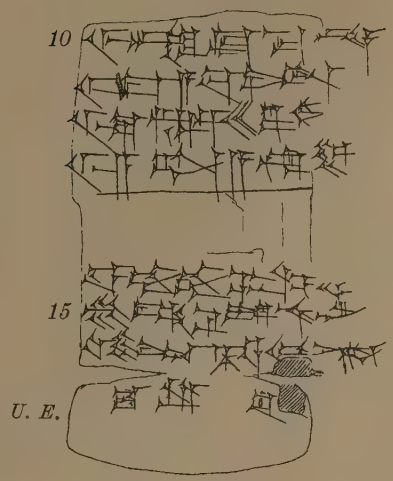


63

Obverse.

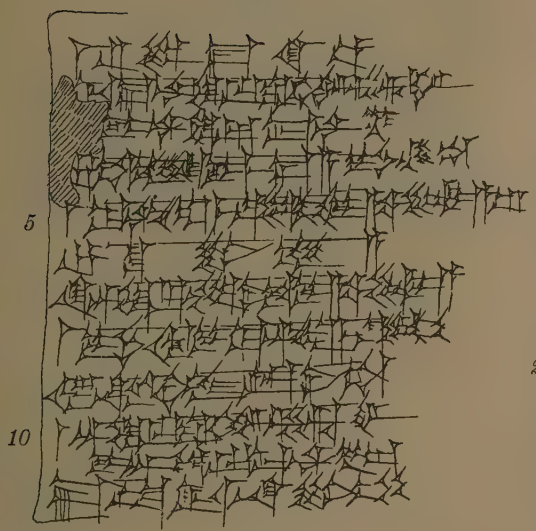


Reverse.

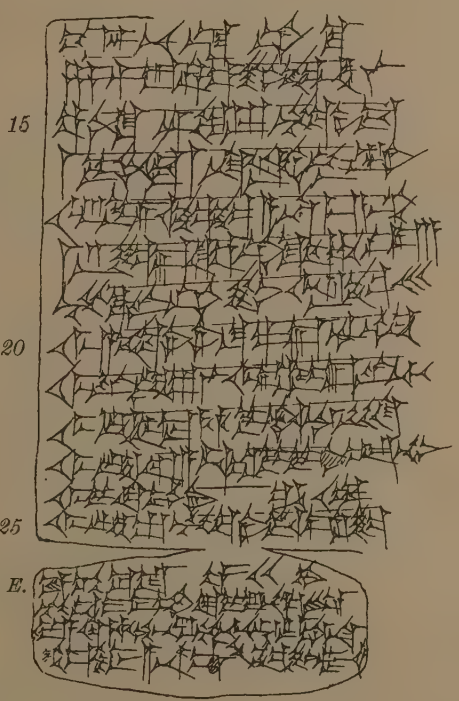


64

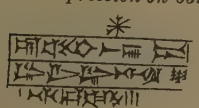
Obverse.



Reverse.

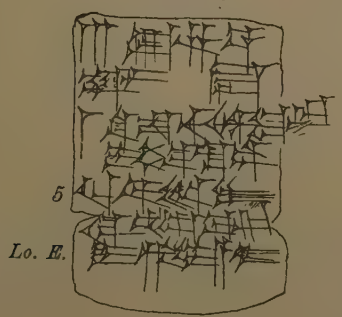


Seal impression on 65.

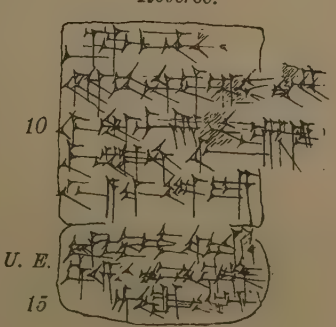


65

Obverse.

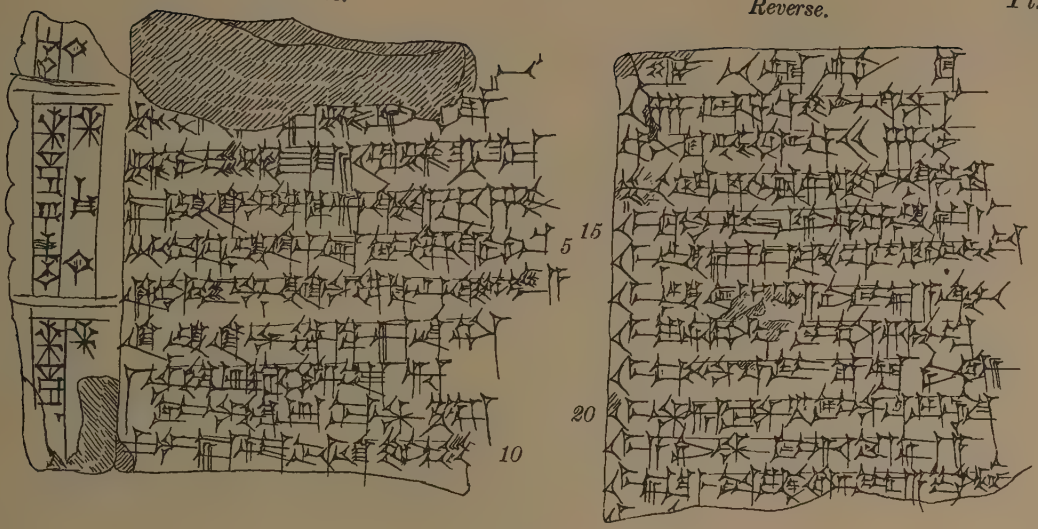


Reverse.

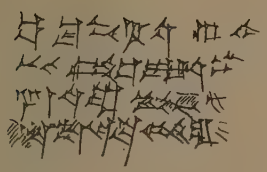


66

Obverse. Reverse. Pl. 40

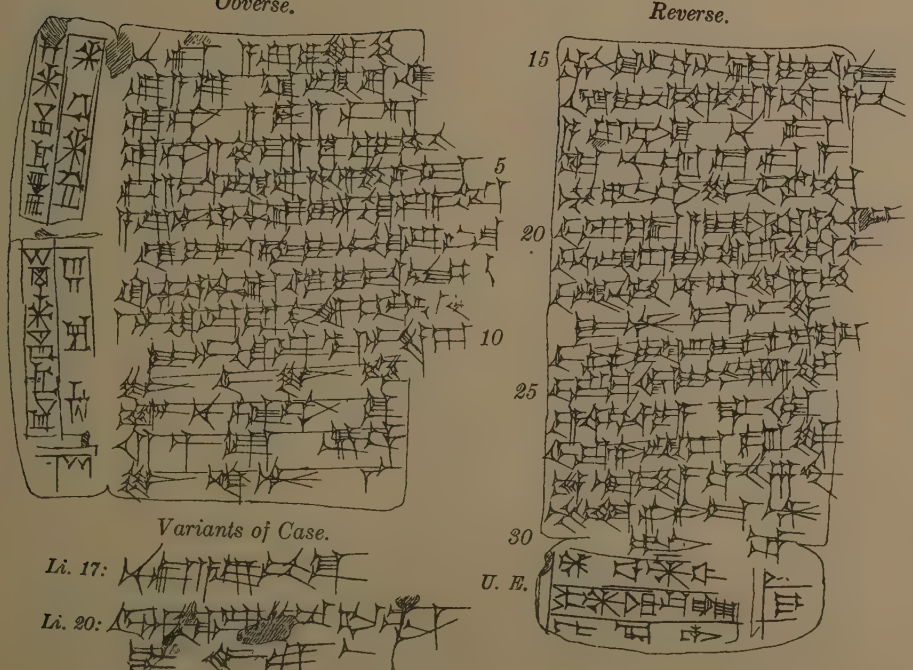


67



68

Obverse. Reverse.



Variants of Case.

Li. 17:

Li. 20:

Tablet.

Variants of Case.

O.

+ adds

5

10

15

Lo. E.

o----o om.

+ adds

+ adds

R. 20

25

30

35

Seal impressions on Case.

1. U.E. Picture

2. Obv.

3. Obv. and L.E. Picture

4. Obv.

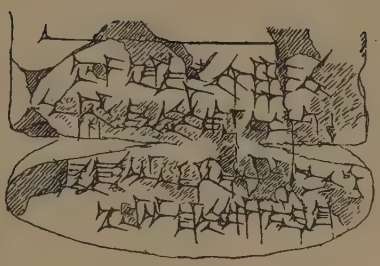
5. Obv. and Lo. E.

6. Lo. E.

7. Rev.

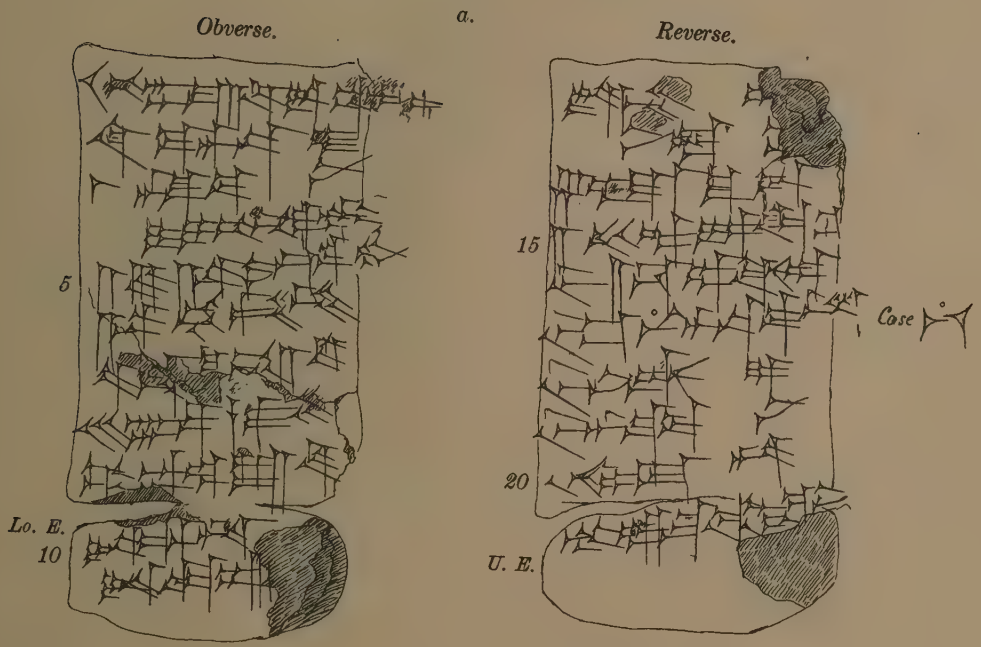
For no 69 see Pl 22.

Pl. 42

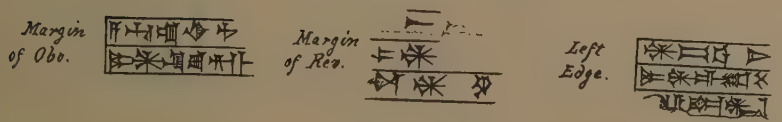


72

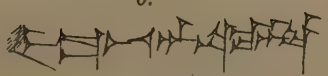
a.

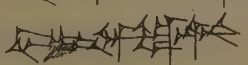


Seal impressions on Case:

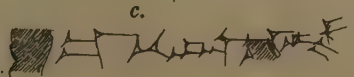


b.

Li. 15: 

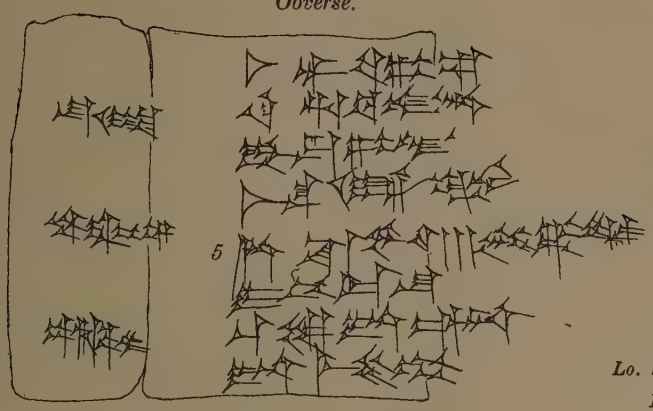
Li. 19: 

c.

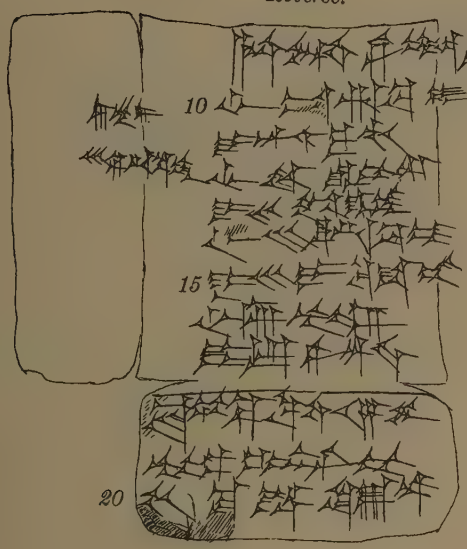


73

Obverse.

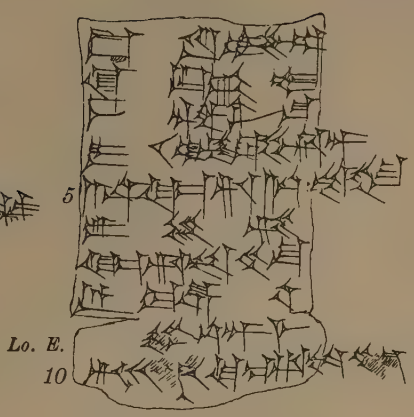


Reverse.



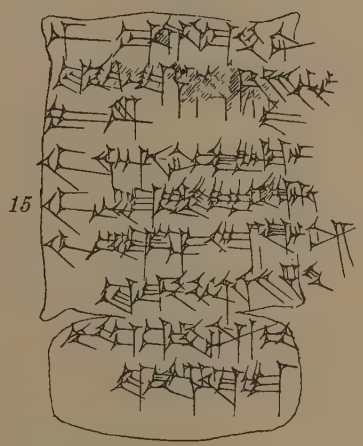
74

Obverse.



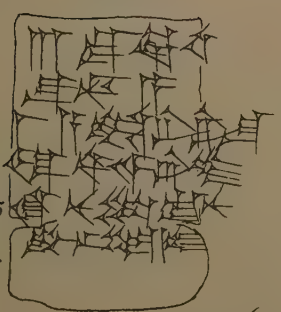
Seal impressions on Case

Reverse.

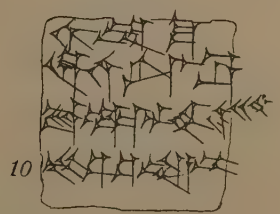


75

Obverse.



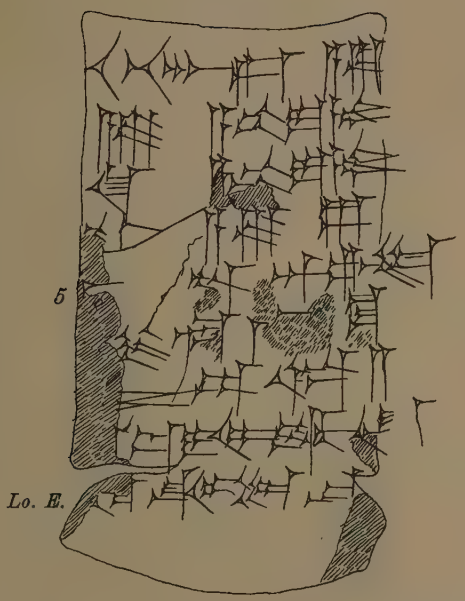
Reverse.



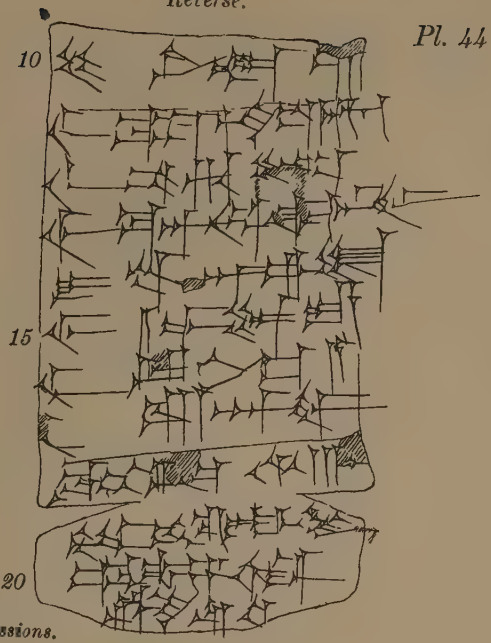
76

Pl. 44

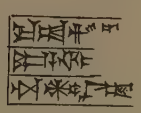
Obverse.

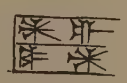


Reverse.



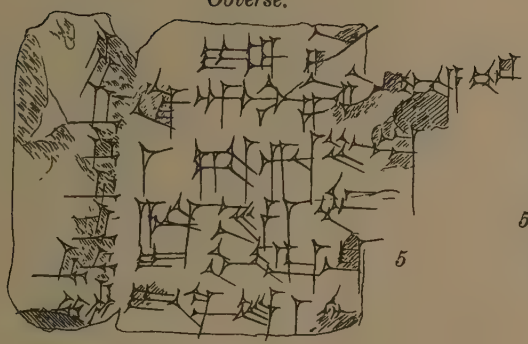
Seal impressions.



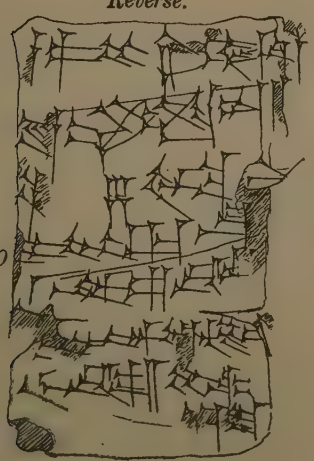


78

Obverse.

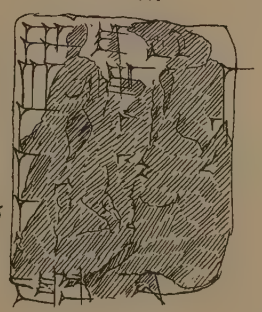


Reverse.

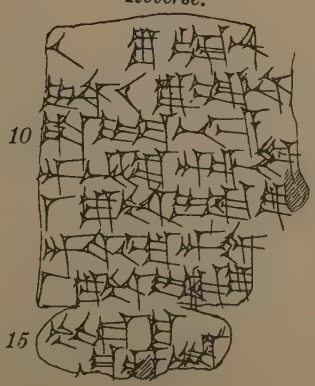


79

Obverse.

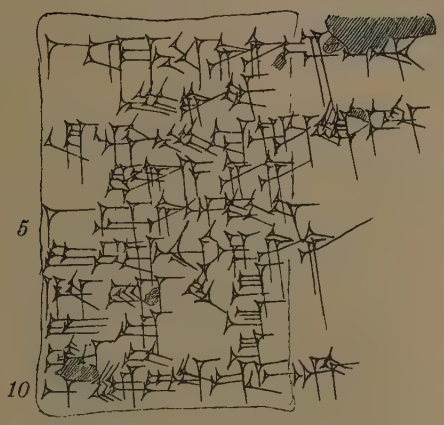


Reverse.

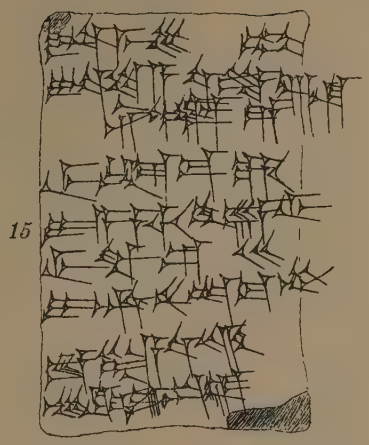


80

Obverse.

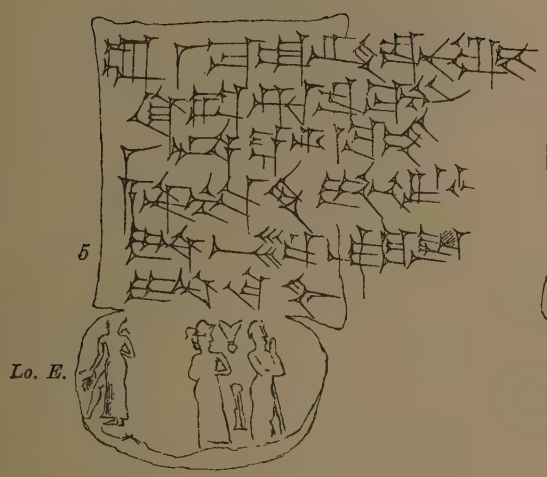


Reverse.

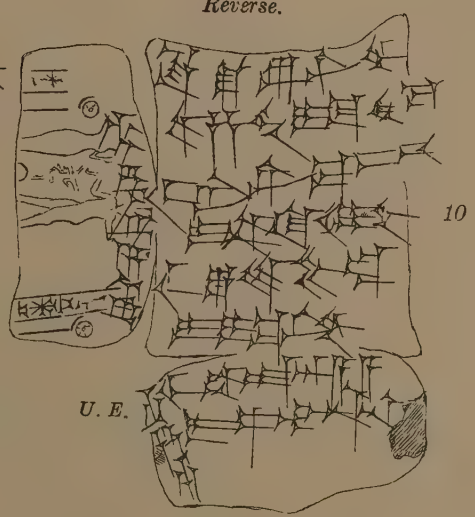


81

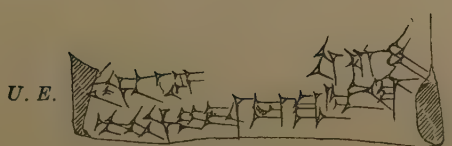
Obverse.

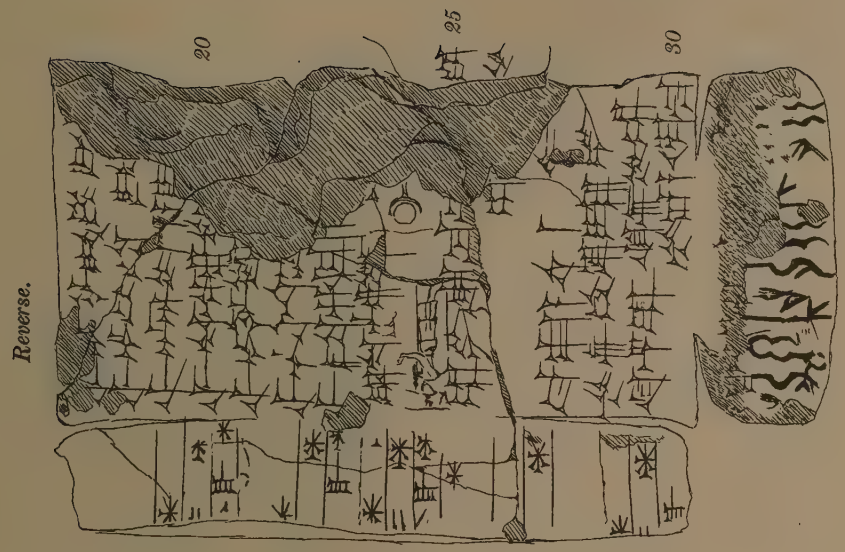


Reverse.

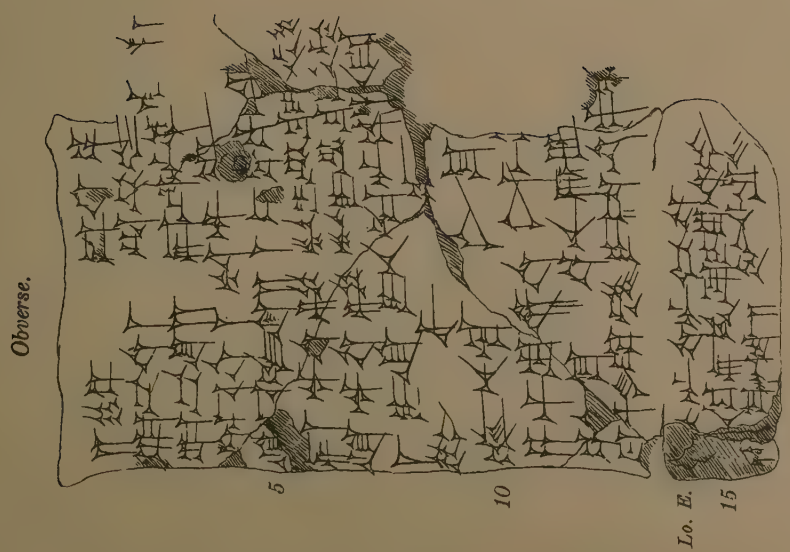


82





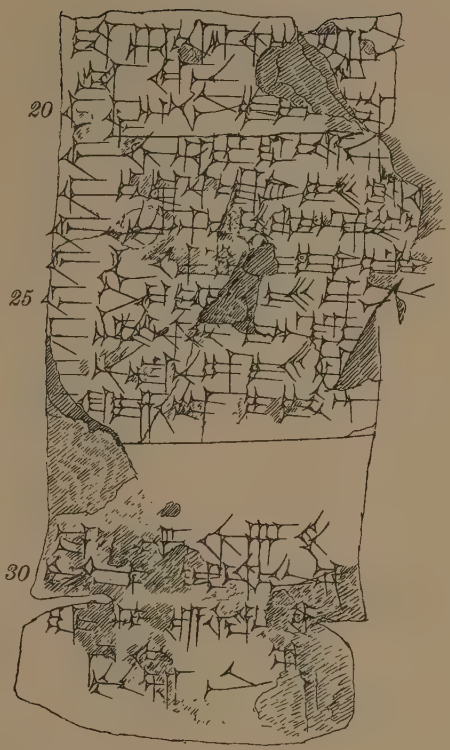
83



85

Obverse.

Reverse.



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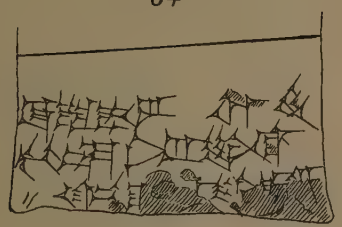
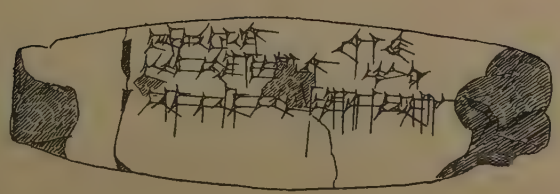


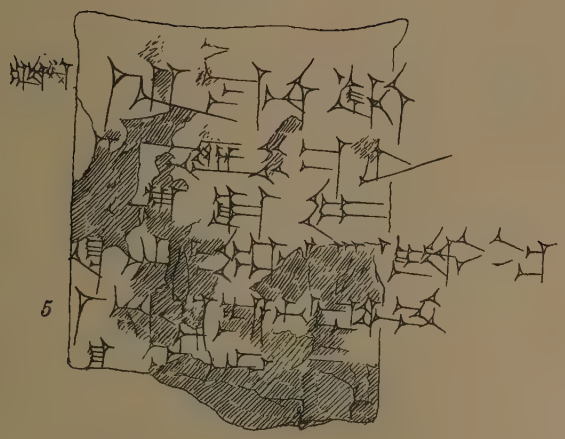
87

86

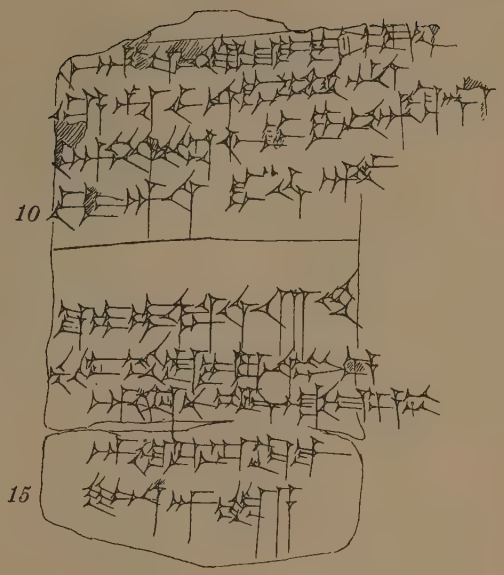


88

Obverse.

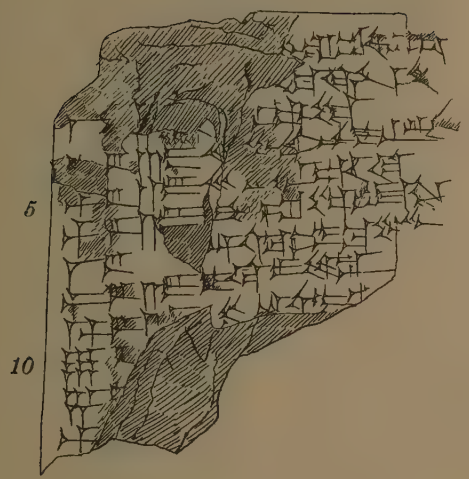


Reverse.

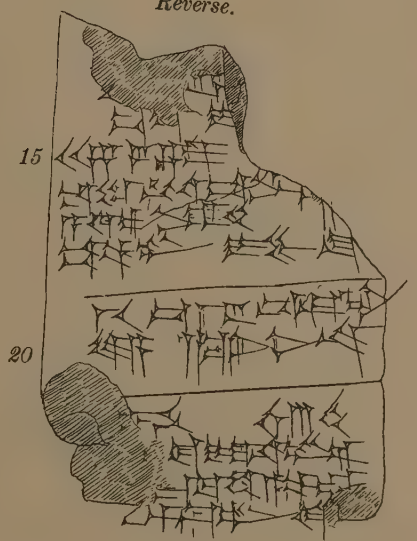


89

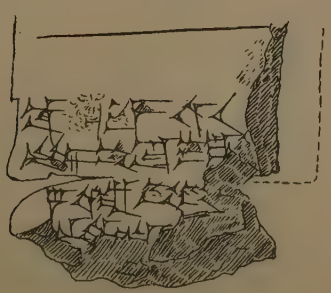
Obverse.



Reverse.

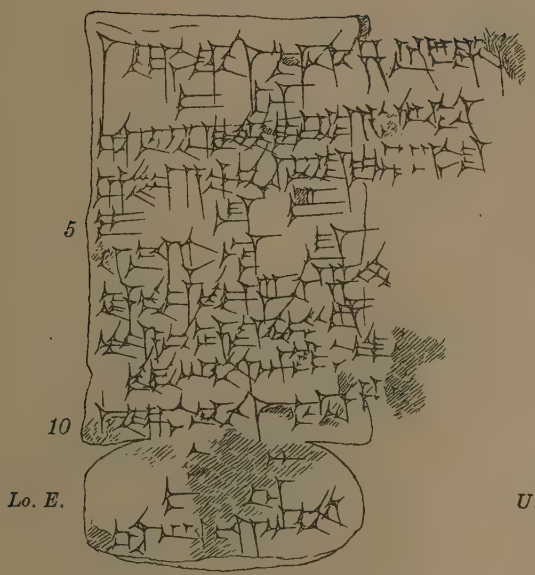


90

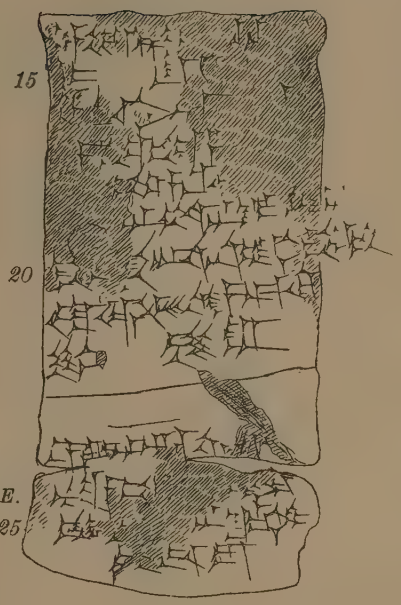


91

Obverse.

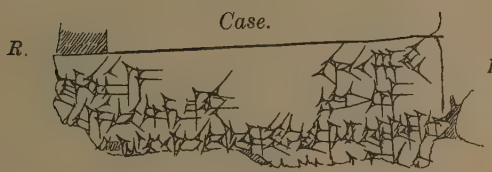


Reverse.

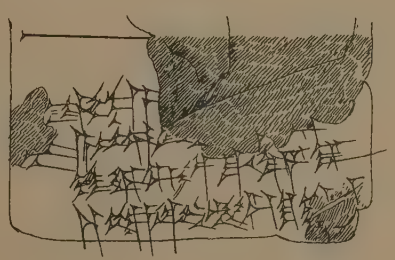


92

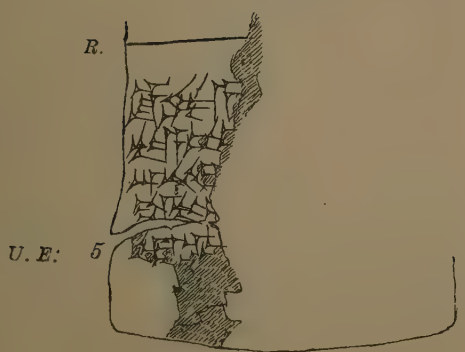
Case.



93

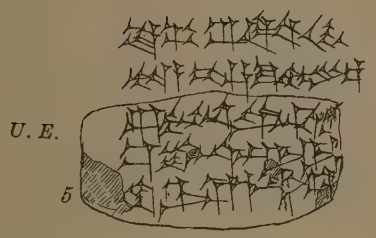


Tablet.



94

95



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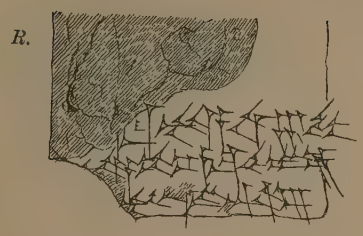

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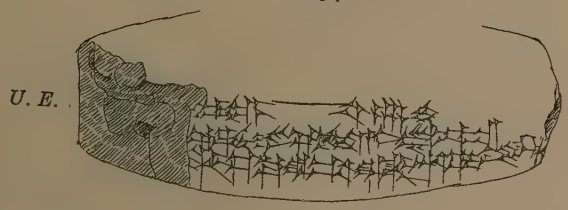

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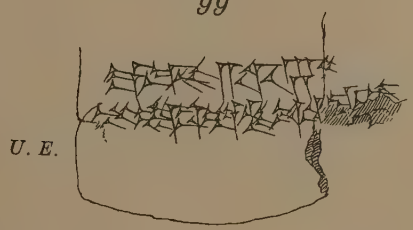

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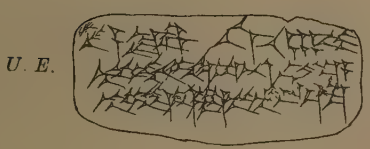

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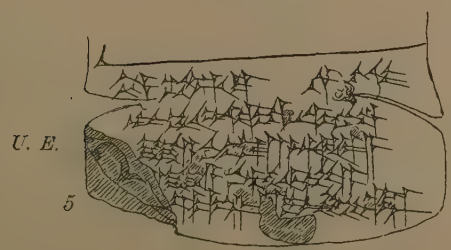

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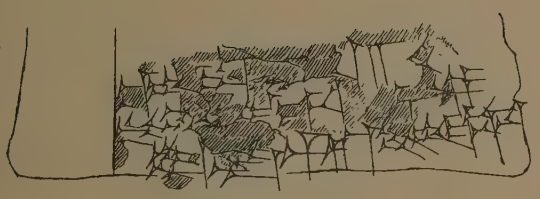

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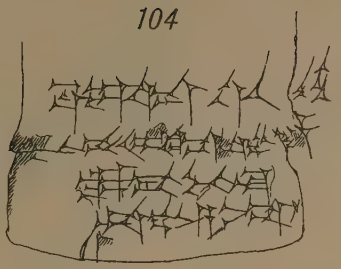

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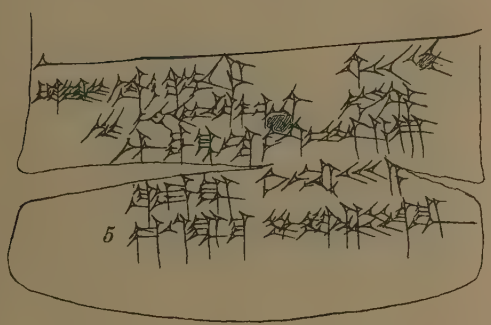

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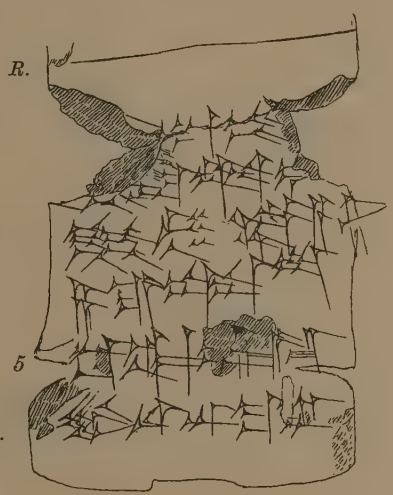

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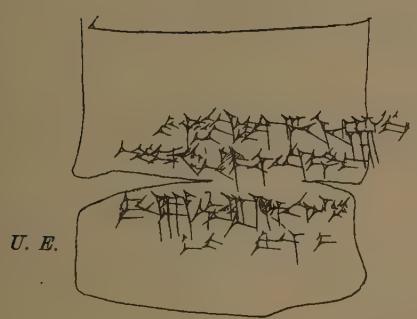

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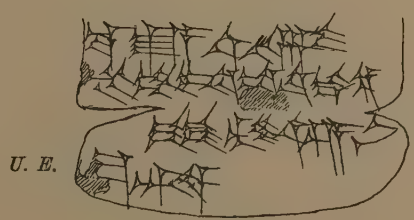

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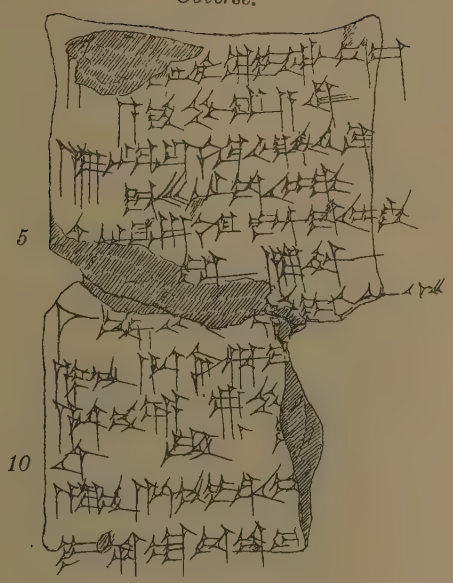

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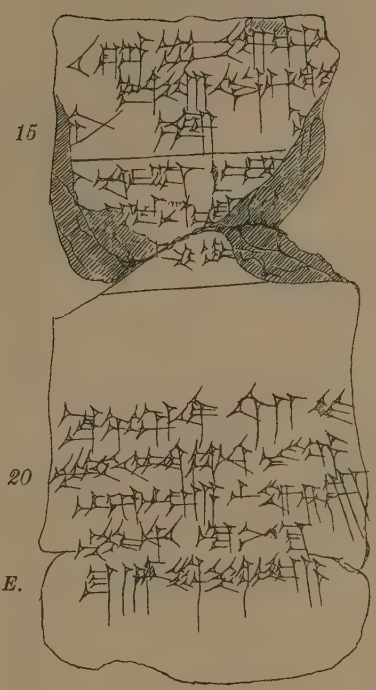

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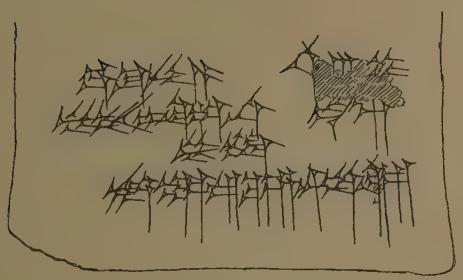

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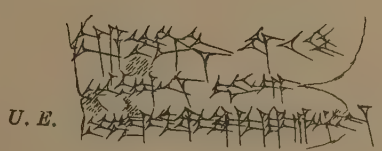

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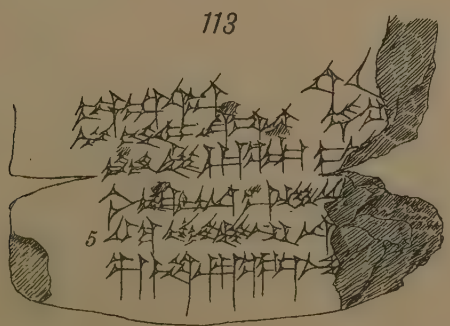

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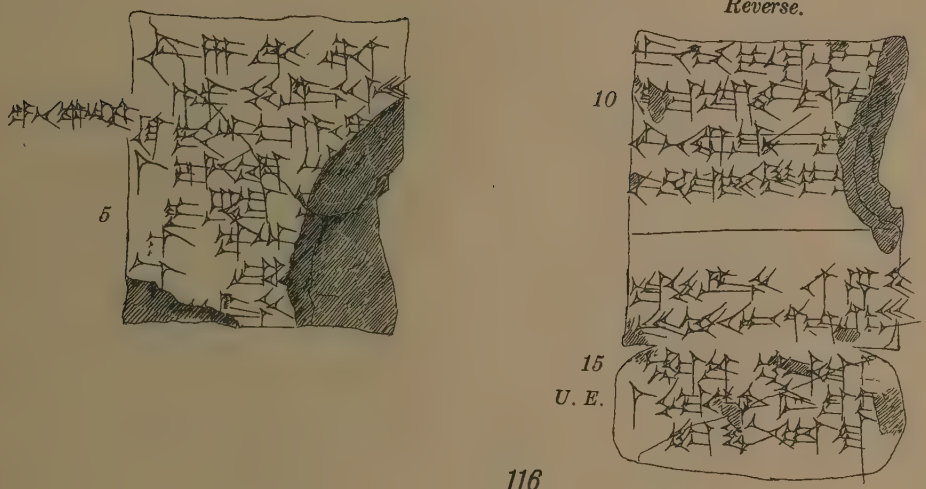

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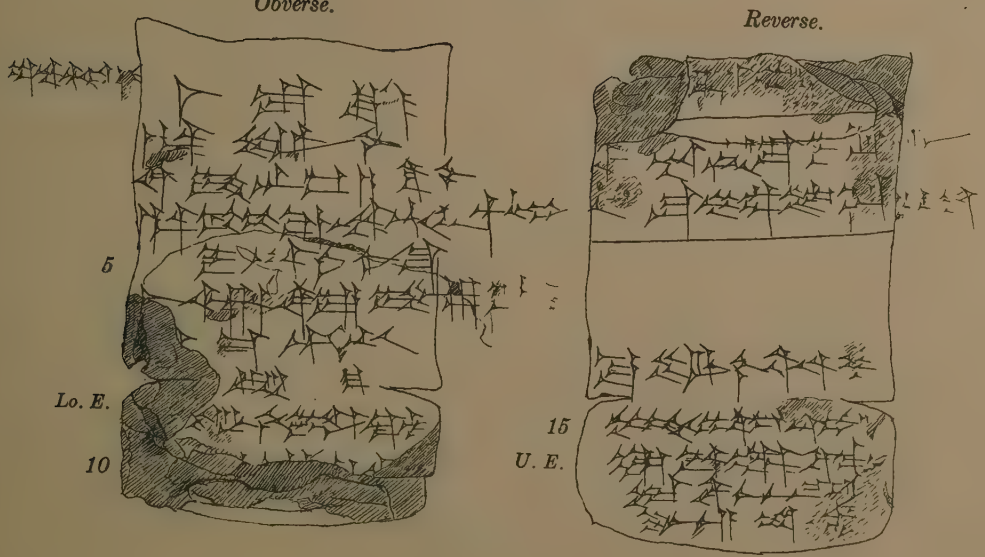

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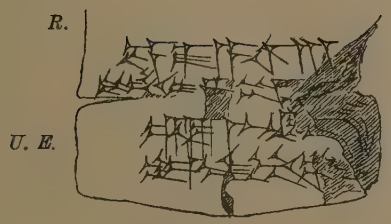

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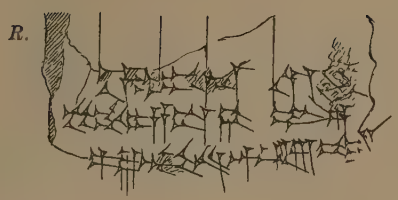

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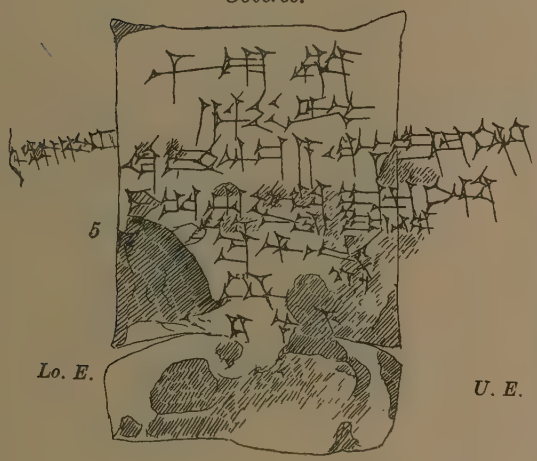

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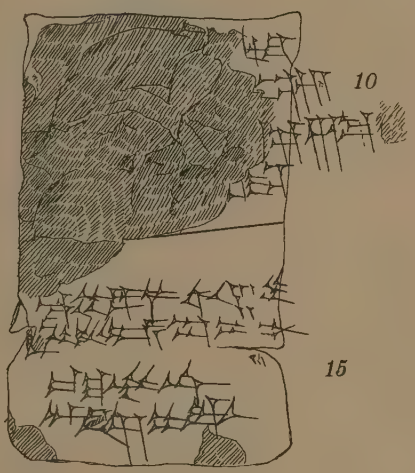

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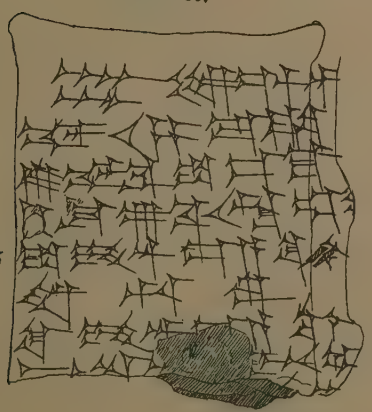

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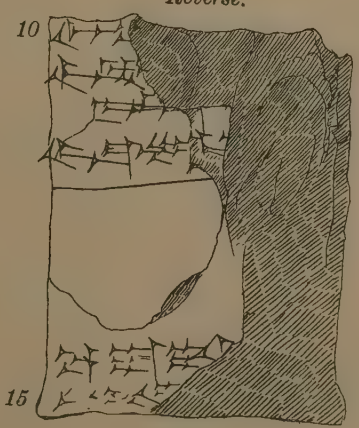

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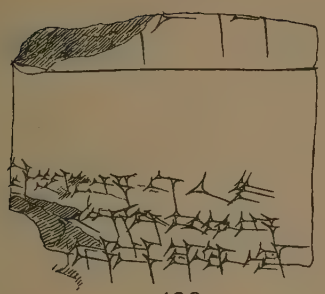

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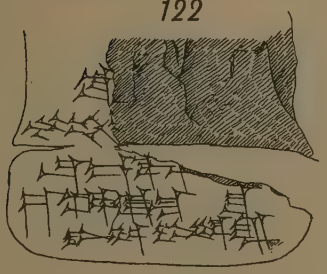
U. E.



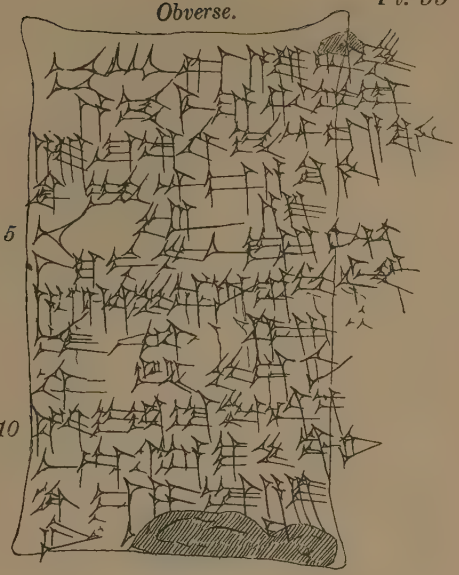
124

Pl. 55

Obverse.

5

10



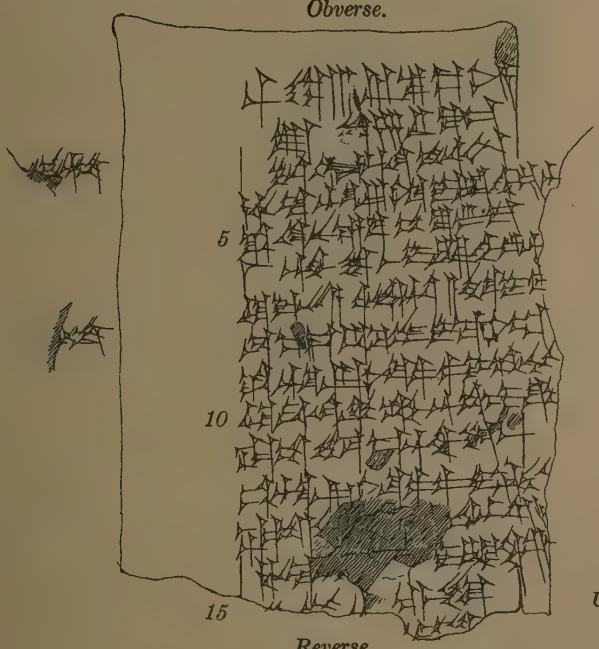
123

Obverse.

5

10

15



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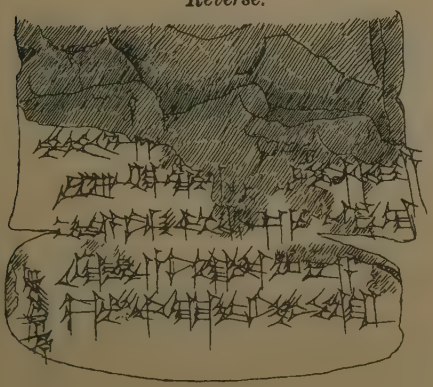
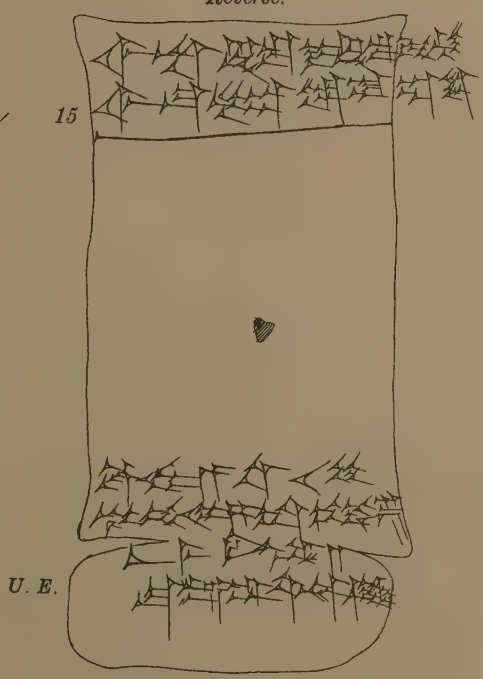


U. E. 20

Reverse.

15

U. E.



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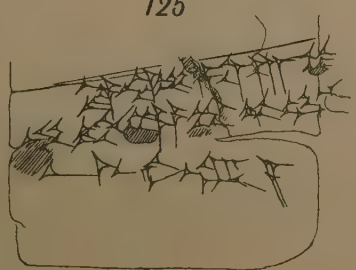

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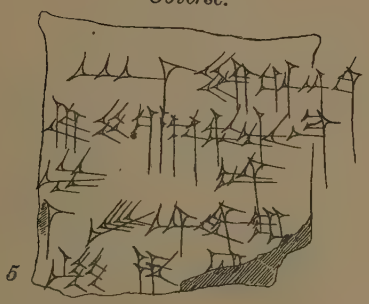

126

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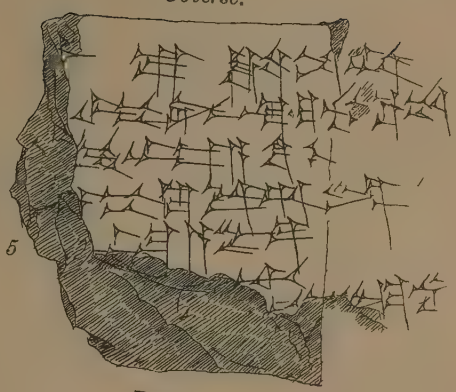

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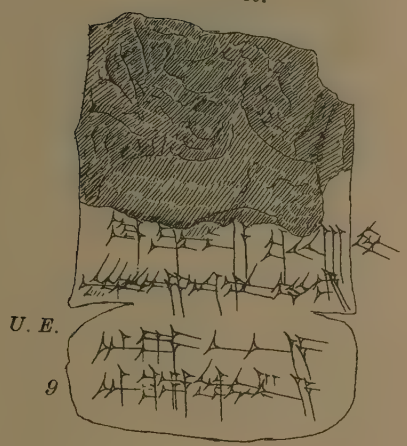

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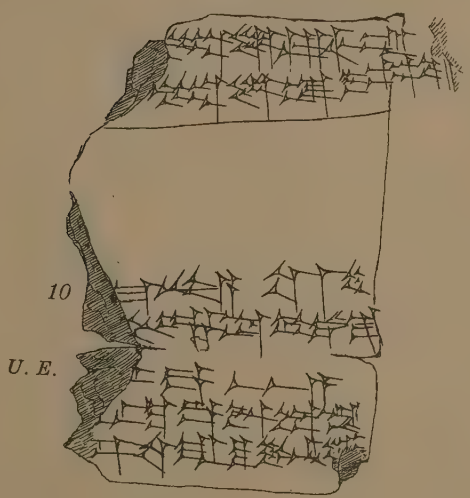
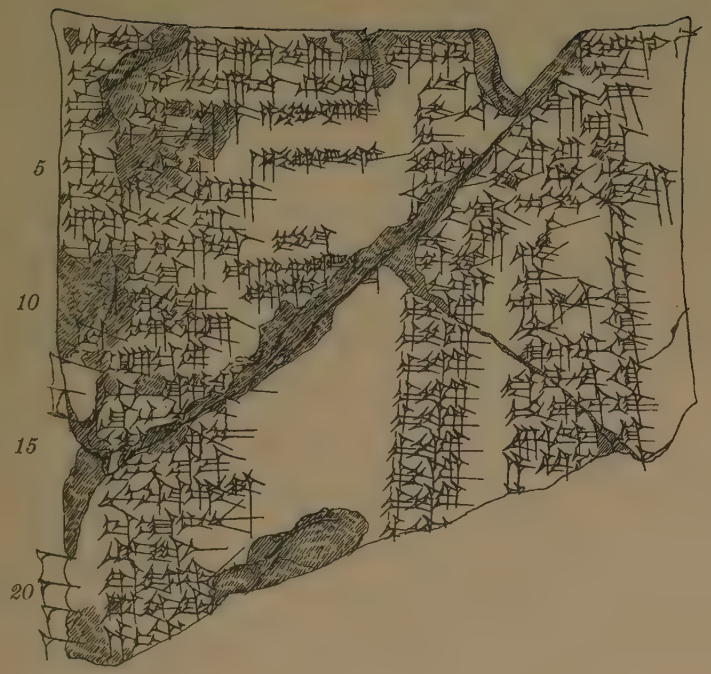


128

129

130

Obverse.

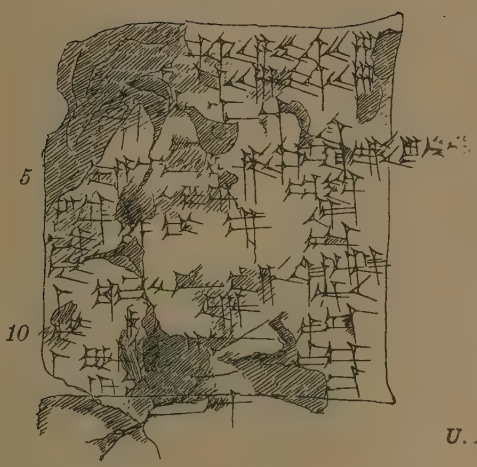


Reverse.

Pl. 57

131

Obverse.



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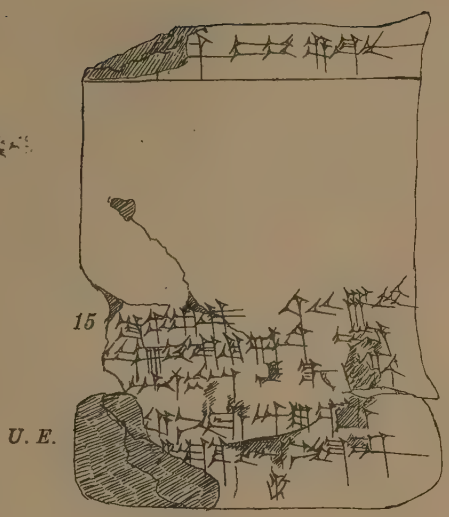

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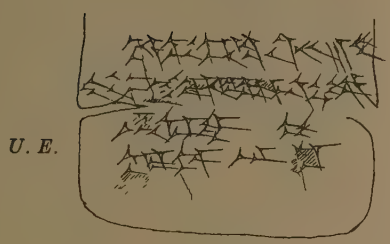
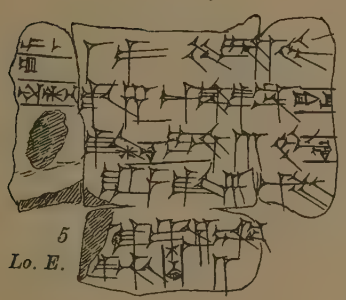


133

135

Obverse.



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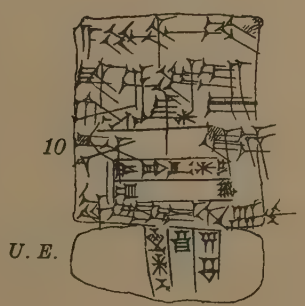

134

Case R.

U. E.

Tablet. O. Li. 4:

136

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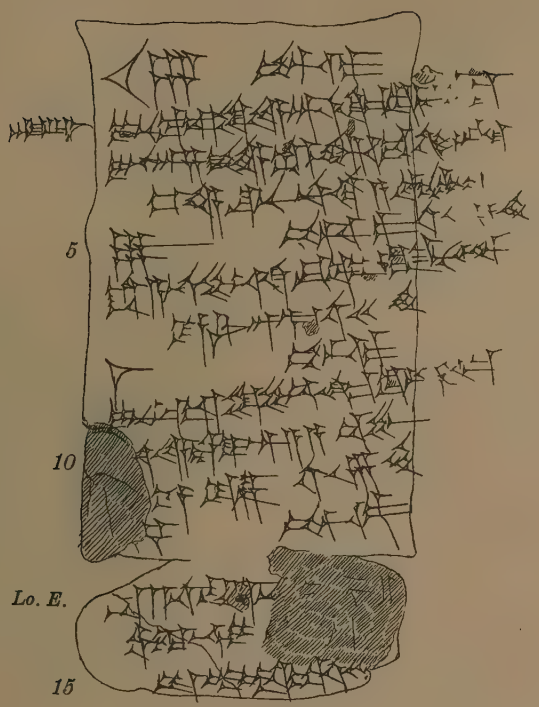

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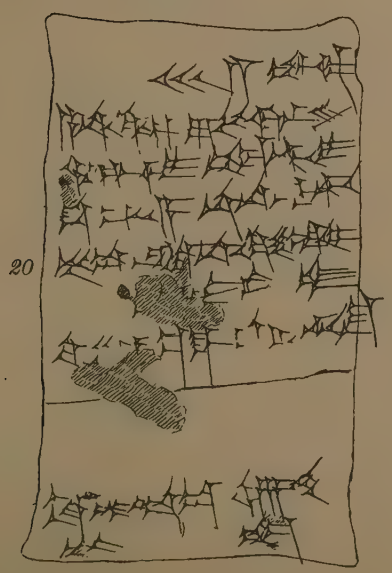

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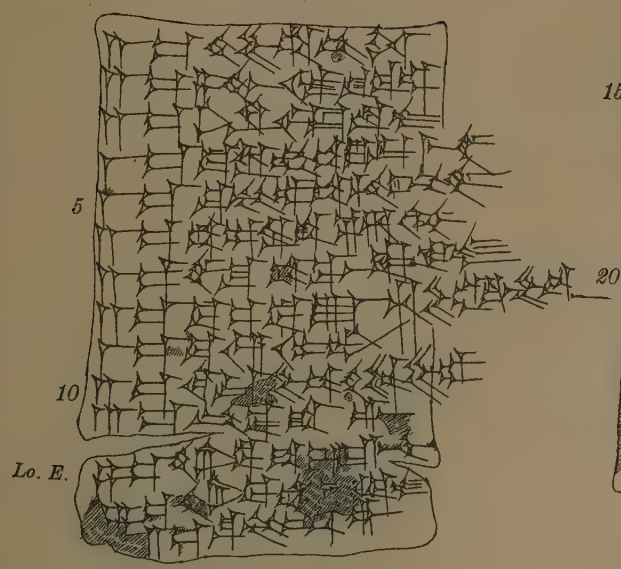

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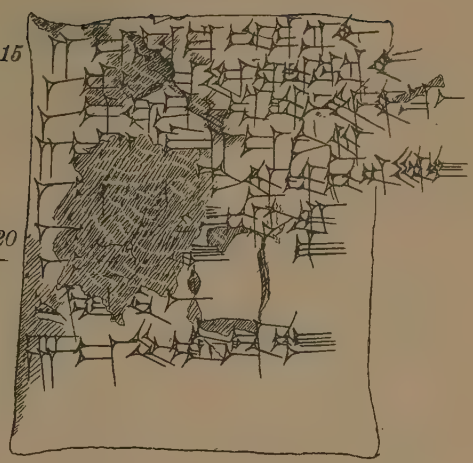

138

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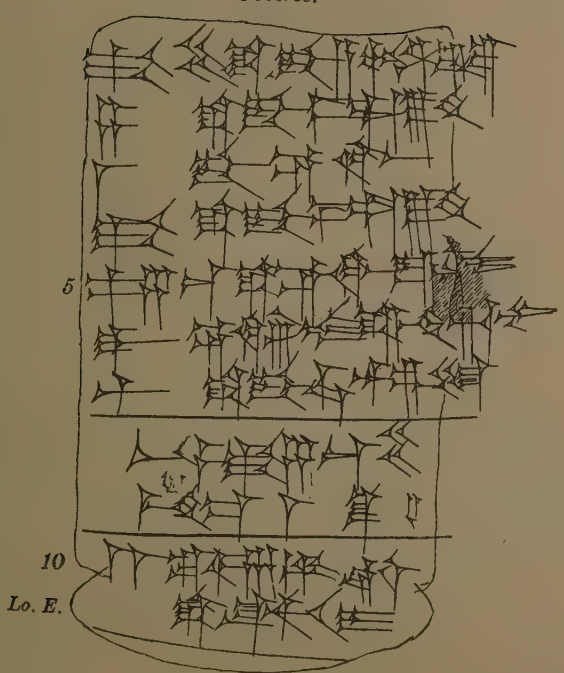

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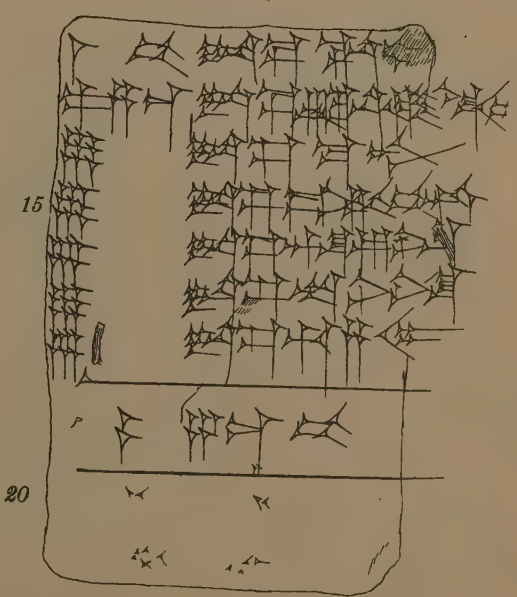
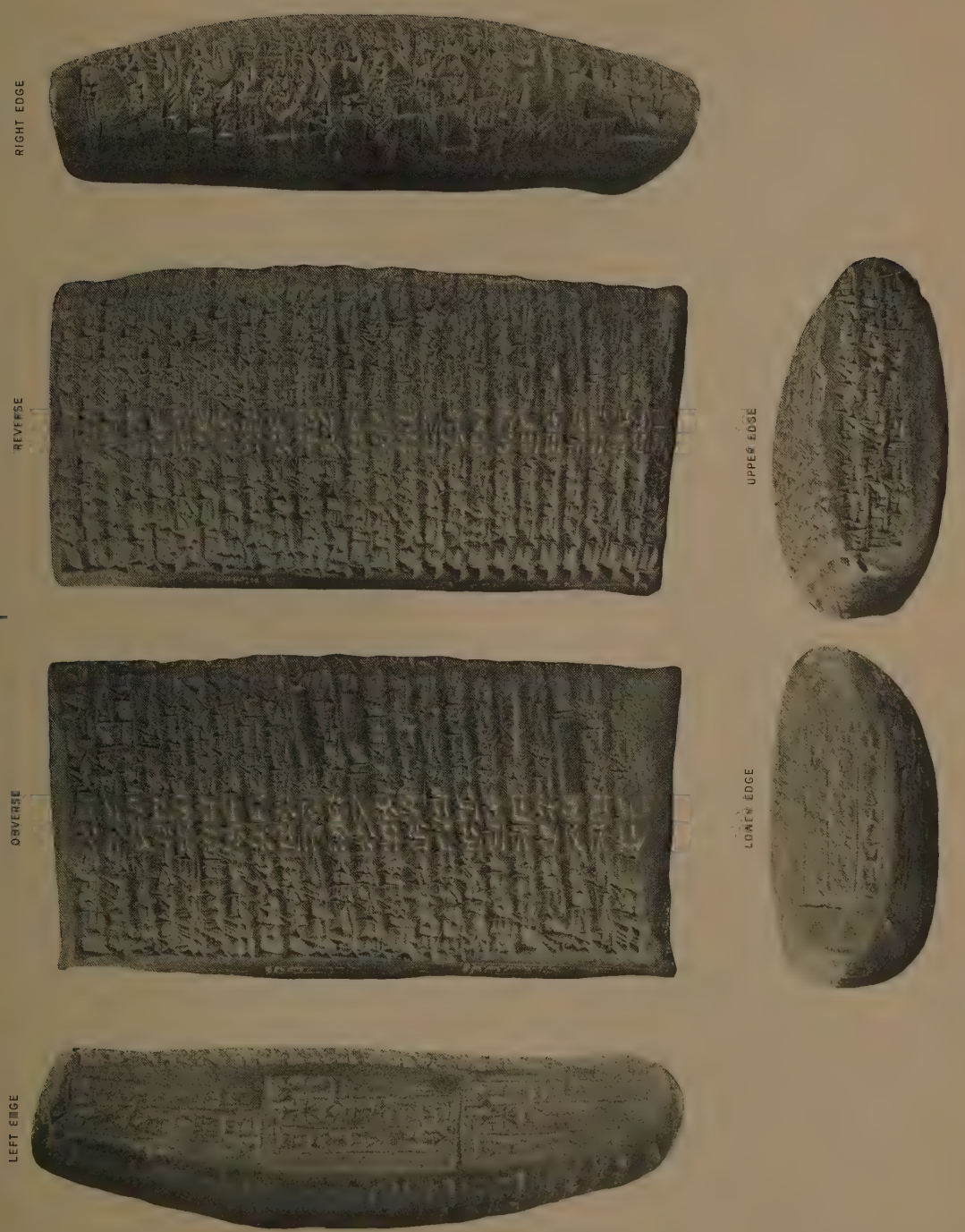
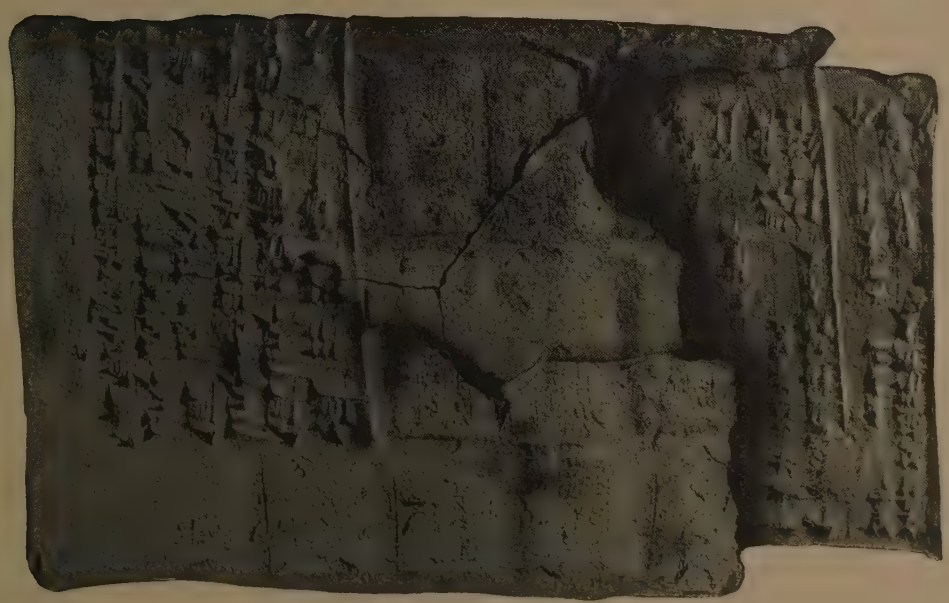




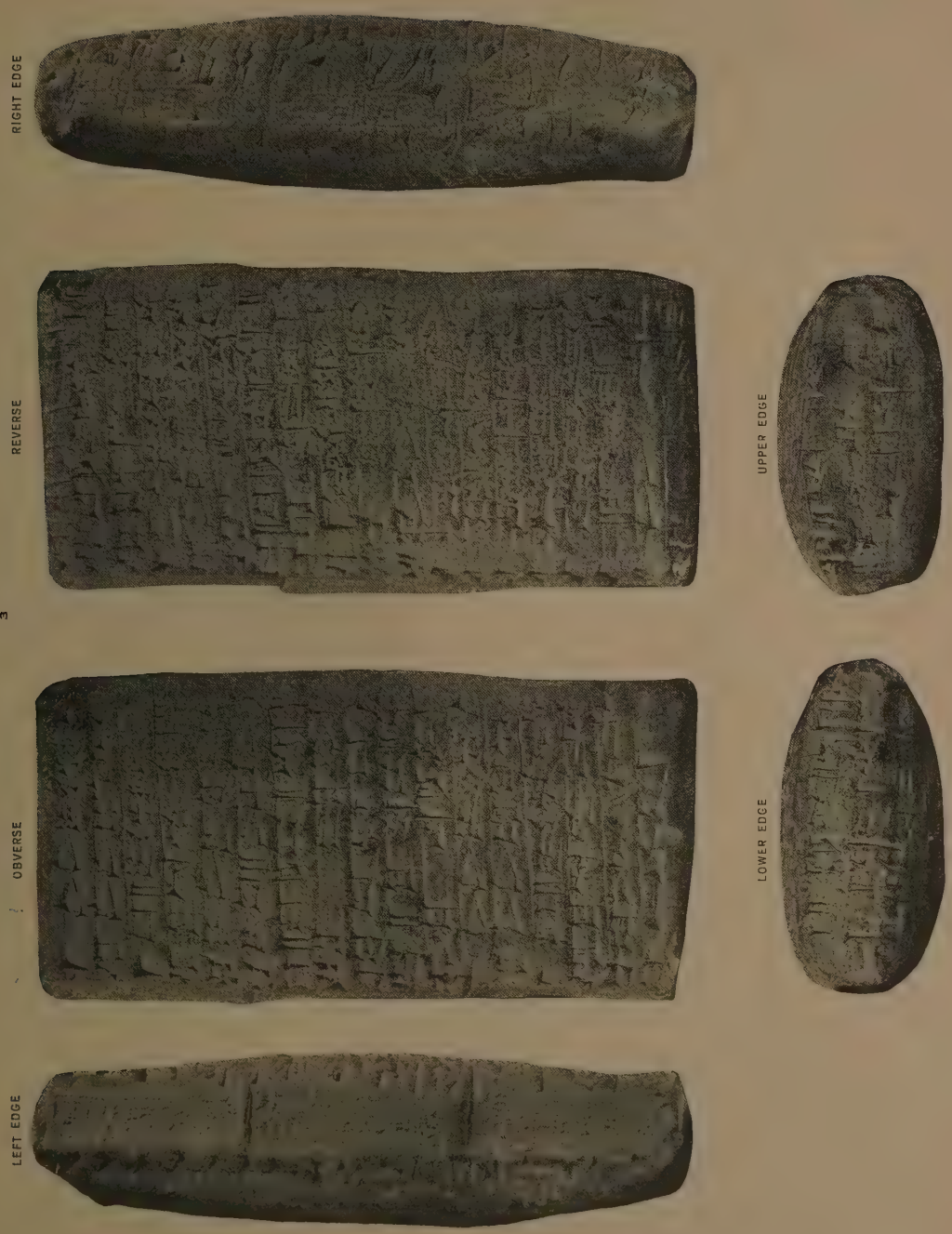
1. CESSION OF HOUSE PROPERTY AS INDEMNITY FOR A TEMPLE OFFICE AFTER AN APPLICATION TO KING HAMMURABI, WHO TURNS THE CASE OVER TO THE COUNCIL OF NIPPUR.

OBVERSE OF TABLET, REVERSE OF CASE

OBVERSE OF CASE, REVERSE OF TABLET

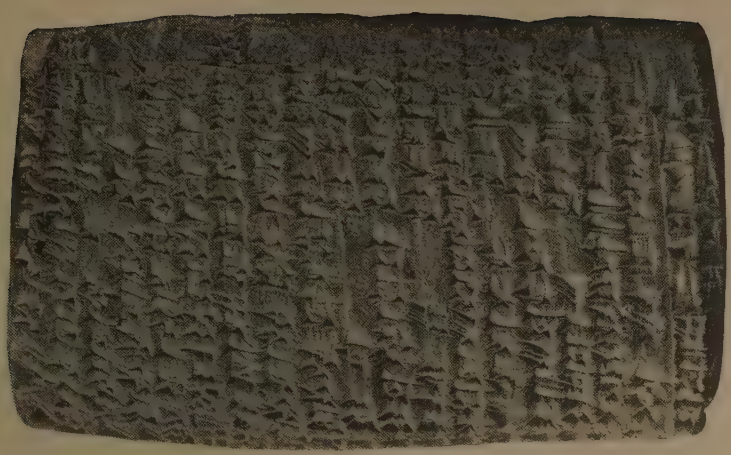


2. CONSENT OF A COMPLAINANT NOT TO FORCE THE WITNESSES OF THE DEFENDANT TO TAKE AN OATH ON THEIR TESTIMONY, AND RENOUNCEMENT TO HIS CLAIMS AFTER RECEIVING 1½ SHEQEL OF SILVER. 19TH YEAR OF SAMSU-ILUNA.



3. ADOPTION OF TWO PERSONS, ONE OF WHOM HAS THE RIGHTS OF THE ELDER BROTHER. 4TH YEAR OF SAMSU-ILUNA.

REVERSE



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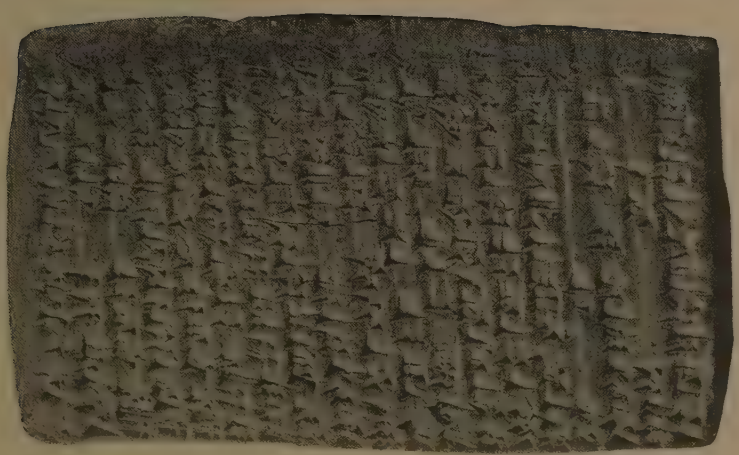
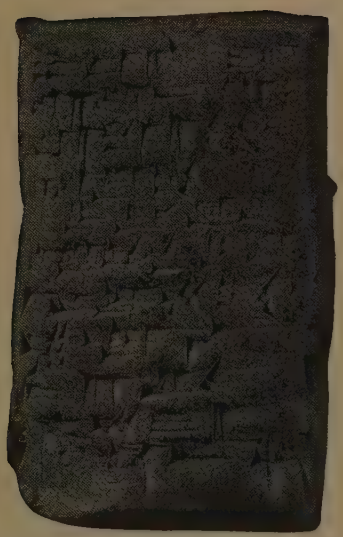


4. DECLARATIONS OF WITNESSES UNDER OATH IN THE TEMPLE OF ENKI AND DAMGALNUNNA. 20TH YEAR OF SAMSU-ILUNA.

5

OBVERSE



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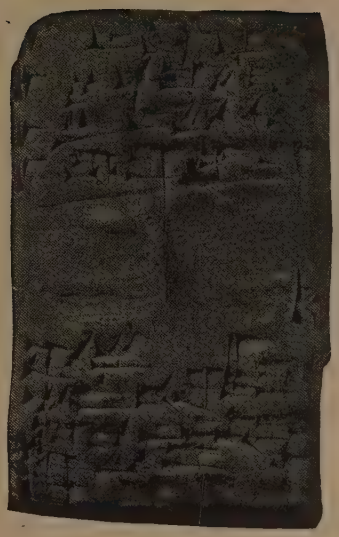
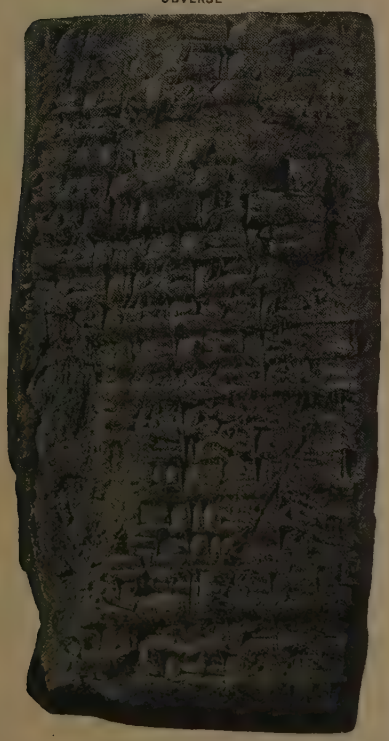


6

OBVERSE



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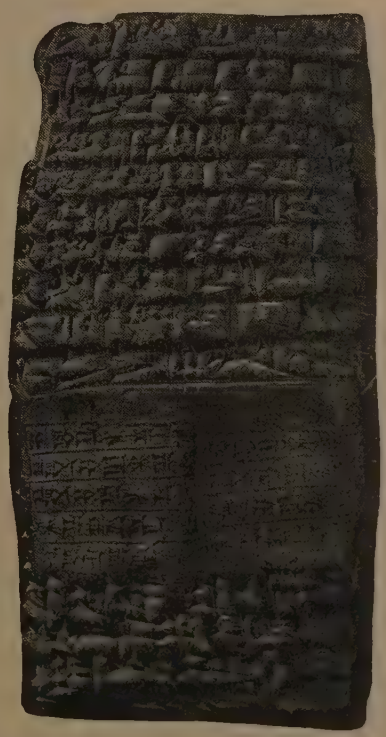
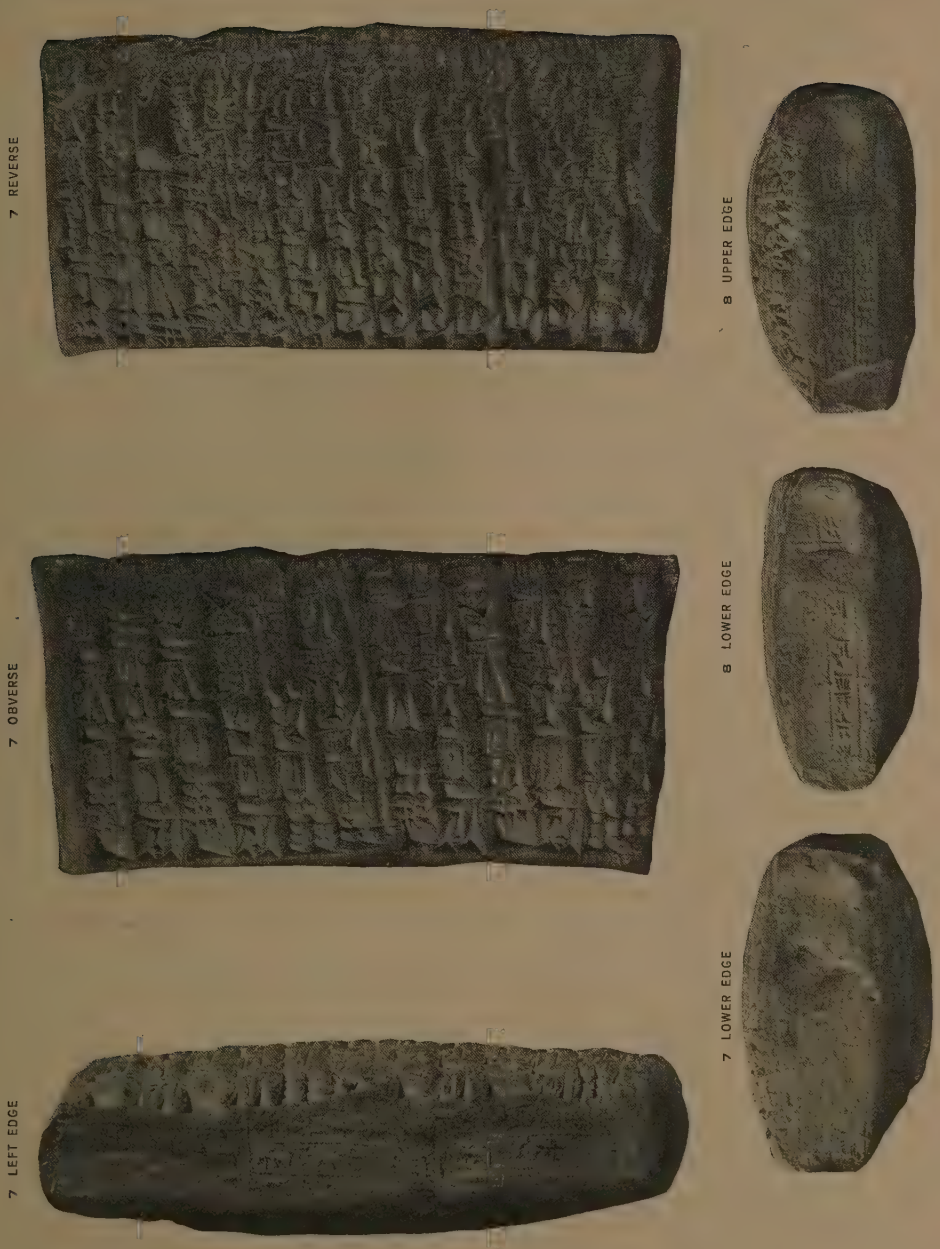


5. LEASE OF A FIELD FOR PAYMENT OF ONE-THIRD OF THE CROP. 13TH YEAR OF SAMSU-ILUNA.
6. DIVISION OF INHERITANCE. THE SEAL CONTAINS THE NAMES OF ALL FOUR DIVIDING PERSONS. 13TH YEAR OF SAMSU-ILUNA.

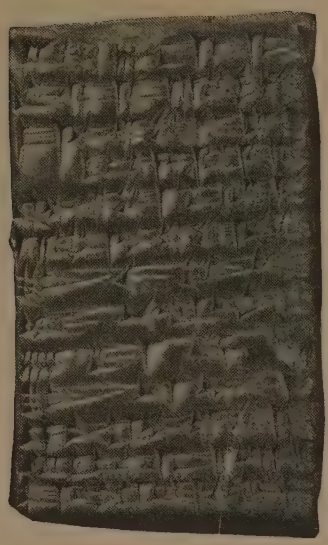


7. DIVISION OF INHERITANCE. 14TH YEAR OF SAMSU-ILUNA.
8. SEE PL. VII.

8

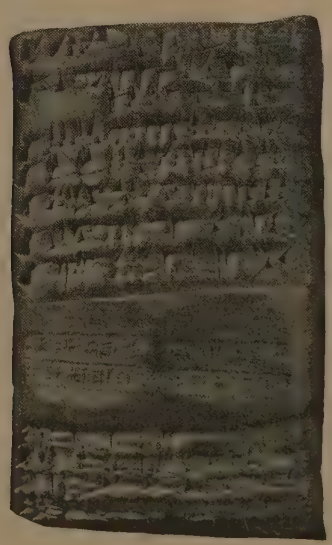
LEFT EDGE

OBVERSE



RIGHT EDGE

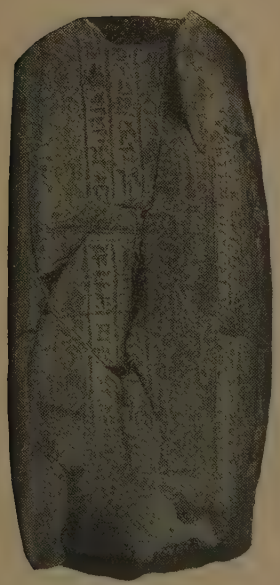
REVERSE



8. PURCHASE OF A PORTION OF A HOUSE BY THE ELDEST FROM A YOUNGER BROTHER. 13TH YEAR OF SAMSU-ILUNA.

9

LEFT EDGE



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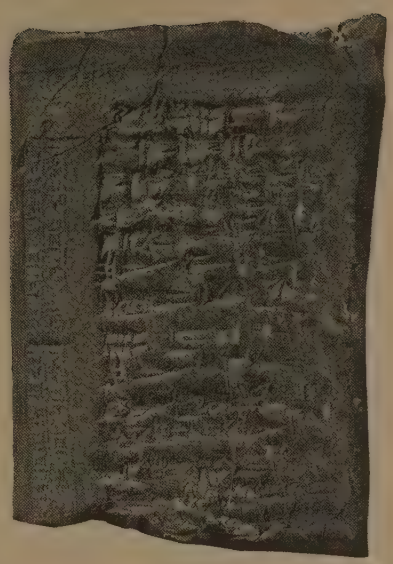
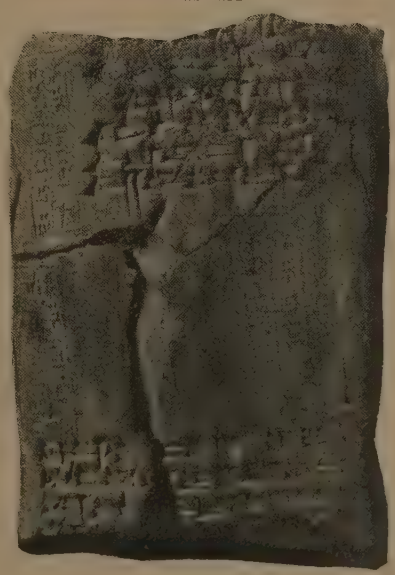


RIGHT EDGE

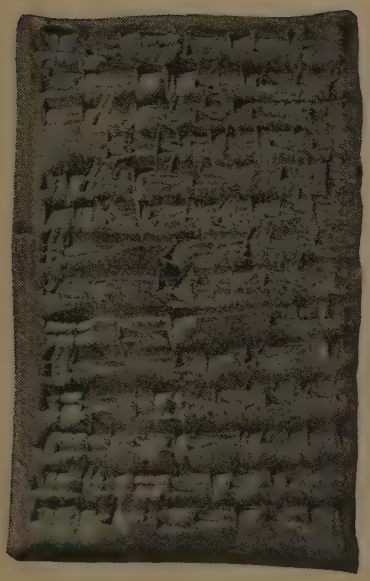
REVERSE



9. CASE OF THE PREVIOUS TABLET (PL. VII).

10

OBVERSE



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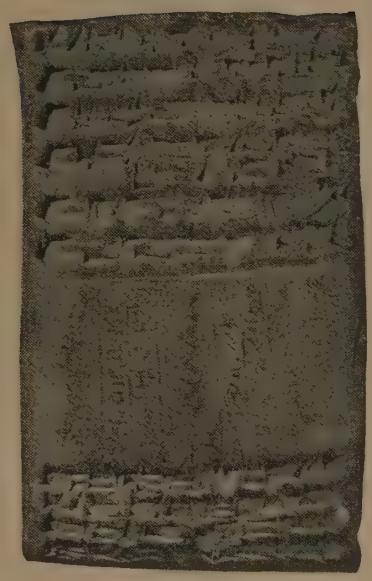
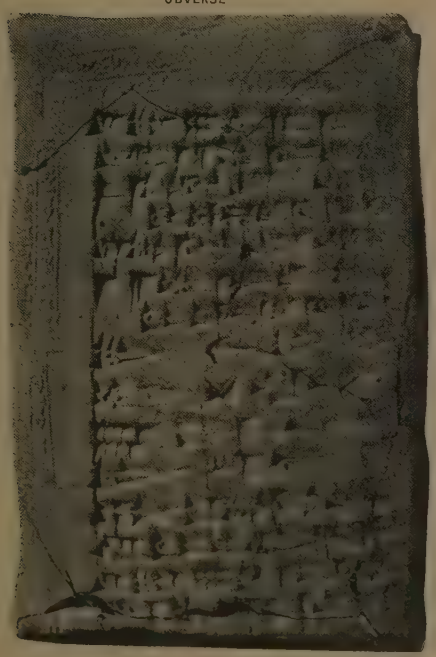


11

OBVERSE



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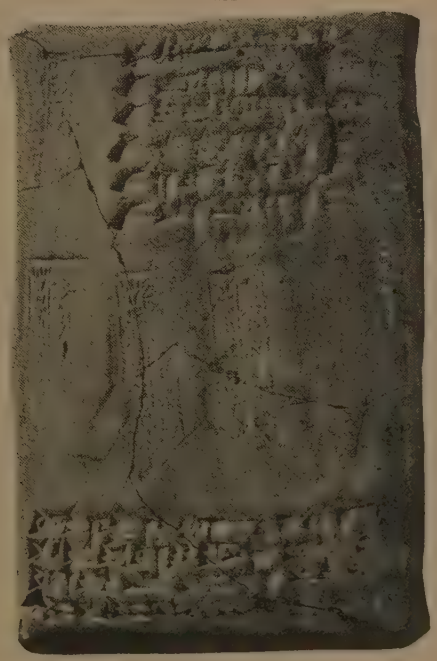
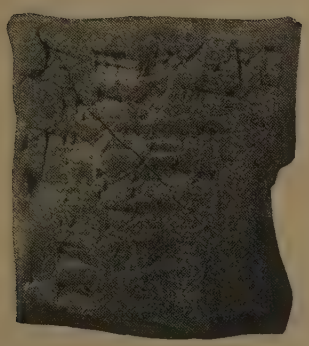


10-11. TABLET WITH CASE, RECORDING THE PURCHASE OF A PORTION OF A HOUSE BY THE ELDEST (SAME AS IN 8 AND 9) FROM A YOUNGER BROTHER. 13TH YEAR OF SAMSU-ILUNA.

12

OBVERSE



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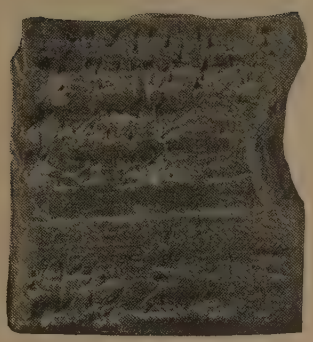


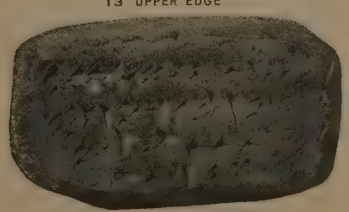
13

OBVERSE

REVERSE

12 UPPER EDGE

13 UPPER EDGE



12-13. TWO TABLETS RECORDING LOANS OF MONEY. 37TH YEAR OF AMMI-DITANA. THE DATES MENTION KING DAMQI-ILISHU.

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